THE

CHRISTIAN ADVOCATE.

DECEMBER, 1826.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXV.

"Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies."

I have heretofore had occasion to show, that the kingly office of Christ is plainly taught in the holy scripture. To this office he was ordained, or appointed, even from everlasting. It is the general opinion of orthodox divines, that to him the personification of wisdom refers, which we find in the 8th chapter of the book of Proverbs; where it is said—"I was set up from everlasting, from the beginning, or ever the earth was."—It is clearly the doctrine of scripture, that the universe was created by Christ, and for him; and that he is made "head over all things to the church." "By him (says the apostle) were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist: And he is the head of the body the church."

Thus it appears, that Christ Jesus is the sovereign Lord of creation, and exercises his dominion with a special reference to his church and people. From the nature of the case, he could not exercise his kingly office as a part of his mediatorial character and work, till after the fall of our first parents. Till there were sinners and rebels against God, there was no room for the functions of a Mediator. But immediately after the fall, the kingly office of Christ, as mediator between God and man, began to be exercised. The promise was then made, that the seed of the woman should bruise the serpent's head—a promise to be fulfilled in the exercise of divine and sovereign power, which was to be manifested by Christ, as the king of his church.

The throne of this mighty potentate,—this King of Zion,—is in heaven. The Lamb that "is in *the midst* of the throne, (says St. John, speaking of heaven) shall feed his people, and shall lead them unto living fountains of waters." This is now a throne of grace to his people, to which they are invited to approach with a holy boldness, "that they may obtain mercy, and find grace to help in time of need." This throne, at the consummation of all things, shall be placed in the visible aerial heavens;—it shall be set as a throne of judgment for angels and men, and they shall stand before it, to receive from Christ the award of life or death eternal.

Even now, the King of Zion sways his sceptre with resistless

efficacy, both over his friends and foes. The gospel is the sceptre of his grace, which, accompanied by the power of his Spirit, is made effectual, first to gather, and afterwards to guide and govern, his own people. The power of his anger is that *iron sceptre*, whereby he dashes his enemies in pieces, and destroys all those who inflexibly refuse his grace. He is called in scripture "the Lord of hosts," and all the armies in heaven, whether saints or angels, obey his commands. Nay, satan and all his host, are not only perfectly under his control, but are the executioners of his wrath on the wicked of this world, who will not have him to reign over them. Satan is permitted (and he only waits for the permission) to inflict on them the judgments which their crimes invoke. At the bidding of the King of Zion, too, the elements of nature, or the meanest of the animal or reptile tribes, become the scourges of mankind.

Christ also receives a continual tribute of voluntary praise, honour and glory, by the saints on earth, and by both saints and angels in heaven: And he levies a tribute of unwilling praise, even on his enemies: He maketh the wrath of man to praise him, and the remainder of that wrath he restrains.

The King of Zion has sometimes made his angels his ambassadors. "They delight to do his will—They are all ministering spirits, sent forth to minister for them that shall be heirs of salvation." How much we owe to their invisible agency, we cannot tell. Both under the old and the new dispensation, they went on many errands of importance, in the administration of the kingdoms of providence and grace: And as we are expressly told that they conveyed the departed spirit of Lazarus to Abraham's bosom, it is reasonable to believe that they act as a guard and convoy to heaven, of other departed spirits of the just.

Angels, nevertheless, are not the ordinary ambassadors of Christ, in his kingdom of grace in our world. Not only would their appearance be terrifying, but not sharing in the feelings and infirmities of human nature, they would not know the wants of man by experience, nor sympathize with him in his afflictions, like one of his own kind. In addition to this, the thought is suggested by inspiration, that the praise will more manifestly be all given to God, when his ambassadors are weak and imperfect men themselves, like those to whom they are sent. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." For these reasons, when the King of Zion ascended on high, led captivity captive, and gave gifts unto men, "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God"—I must here magnify my office. I should fail in my duty to you, my children, if I did not teach you to regard every faithful and consistent minister of the gospel, in the performance of his official duties, as an ambassador of the King of Zion. Such he unquestionably is; and you are bound to regard his messages and warnings, as those of the Saviour in whose name he speaks.

Having now disposed of some detached, but important circumstances and considerations, relative to the kingly office of Christ, let us briefly consider the several clauses of the answer before us, distinctly and in order.

1. Christ, as a king, subdues his people to himself. He finds them, like the rest of the world, lying in

wickedness,—the captives of Satan,—the slaves of sin,—in thraldom and bondage to both. He delivers them by the instrumentality of his word, applied by the power of his Spirit. The word of God is the sword of the Spirit—The Spirit of Christ, therefore, is the agent, and divine truth the instrument, in the conversion of sinners. No other instrument is *immediately* used, but divine truth; and no agent can render that truth savingly efficacious, but the Holy Spirit—Hence those two remarkable passages of scripture, relative to the regeneration or conversion of the saints—"Born again, not of corruptible seed, but of incorruptible; *by the word of God*, which liveth and abideth forever—which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—In the first of these passages, you observe that *the word of God* is the seed, or *instrumental cause*, of regeneration;—in the second, after setting aside all human agency, *God himself* is represented as *the efficient cause*, or agent in this great work. The Spirit of Christ then, (of Christ as the great king and head of his church) using the word of God, as the sword in his hand, subdues his people to himself. They are made "a willing people in the day of his power."

The will is principally concerned in this work—The people of Christ are not treated as machines: They are not *driven* into his kingdom. They are rendered *willing;* and they never act more willingly, nor with greater freedom, than when they become his subjects. He sweetly bows their wills, and draws their affections from obedience and attachment to sin and satan, to supreme love to himself and a prevalent regard to all his requisitions. Thus they are changed, and the bias and current of their souls is altered, from rebellion to obedience, from sin to holiness. They now are *subdued* to Christ, by the soft but resistless energy of his grace—They "are translated out of the kingdom of Satan, into the kingdom of God's dear Son:" And although they remain still in the world, yet they are not *of* the world, but true and lively members of Christ's invisible kingdom; and therefore the subjects of hatred with the devoted friends of the world, because different from them in temper and pursuit.

Every subject of Christ's kingdom, as one of the first fruits and exercises of that grace which his Spirit implants, puts forth the acts of a justifying saving faith. Action presupposes an agent:—Saving faith is the act or exercise of a new nature, which must therefore exist before faith can be exercised. Yet as this nature acts as soon as it exists, and acts in the exercise of faith, we are no more obliged to separate regeneration from faith, than to separate any other cause from its necessary and invariable effect—where you find the one, you will certainly find the other. In the present case, it is that faith which flows from a renewed heart which embraces the offered Saviour, and insures to its possessor all the benefits of his purchase. By faith, wrought in the heart and drawn into exercise by the Spirit of Christ, he applies to the soul of each of his subjects the whole of his satisfaction and benefits. In virtue of this application, all demands of law and justice are answered fully;—the happy subject of it receives the complete pardon of sin; the spirit of adoption, whereby the law of God is obeyed from a principle of love; victory over the world; and eventually over the last enemy, death.

(*To be continued.*)

To the Editor.

In the last letter on the Atonement, page 486, the word DISTRI-

BUTIVE was not intended to be used in the heading of the third particular. It should have read: "*On the plan of the New School, the* JUSTICE OF GOD HAS NOT BEEN SATISFIED, *nor can there be* ANY DISPLAY *of this attribute in the death of Christ.*" You will observe, from the illustration and proof, that it was the author's design to show that neither *publick* nor *distributive* justice has received any satisfaction, on the principles of the New School.

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ON THE ATONEMENT.

No. X.

The Love of God.

My dear Brother,—The theories of the two schools in relation to divine love, will be examined in this letter. I shall endeavour to prove that the doctrine of the Old School puts a HIGHER HONOUR *on the* LOVE *of God manifested in the gift of his only Son, as our atoning sacrifice, than that of the New.*

In holy scripture, this love is celebrated as the highest and most glorious display of love that was ever made. Accordingly, we contemplate it as that special love, which Jehovah was pleased to entertain for all whom he designed to bring to the enjoyment of everlasting happiness. We believe that, for the consistent and honourable exercise of this amazing and eternal love, and that it might flow out to them in its rich and exuberant blessings, he sent his own Son to be a propitiation for their sins. "Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins." 1 John, iv. 10. We believe that, if Jehovah had not conceived this love for his chosen, which prompted him to effect their salvation, he certainly would not have exposed his co-equal Son to shame and suffering, nor permitted his precious blood to be shed by impious men.

But as the New School believe that the death of Christ merely opened the door of mercy for all men, they can attribute the atonement to no higher source than the general benevolence and good will of God. "It is," says the writer of Dialogues on Atonement, "the love of benevolence or good will. This has for its object all creatures capable of enjoyment or suffering; and regards the happiness of each one according to its real worth. Now the happiness of an individual is not, in itself, any more valuable, if he is elected, than if he is not elected. But God regards things according to their real worth. His regard for the happiness of the *non-elect*, therefore, is the same as for that of the elect." "When this kind of love is exercised towards the guilty, it is called compassion."—"Finally, it is this compassion for sinners, which is expressed by the Father, in giving his Son to die; and by the Son, in laying down his life. And this is the plain import of the text before mentioned, "God so loved the *world*, that he sent his only begotten Son." Again: "It is evident, therefore, that God felt *no special love* for the elect, no love of a *different kind*, from that which he felt for the non-elect. He loved one as much as he did the other: and in the exercise of that love for all he gave his Son to die for all." Now here it is asserted that Jehovah loved the non-elect, as *much* as he loved the elect; and that the compassion which he feels for the guilty of every description, is the spring of that astonishing gift which fills heaven and earth with holy wonder and delight; and, consequently, it follows that the compassion which the divine bosom feels for the wretch on whom sentence of eternal perdition is pronounced, or the compassion felt for the damned, who are "creatures capable of suffering," gave birth to that stupendous gift, which we are constantly taught by inspired writers to regard as a demonstration of God's ineffable love to his church.

These are new views for men pro-

fessing to belong to the Calvinistic school. They may be found in the writings of Arminians; but it is only of recent date, that they have been transferred to the pages of the advocates of the doctrines of particular election and limited salvation. Let us see whether they will bear the test of examination.

Israel was a type of God's chosen people; and if this representation be correct, then the descendants of Abraham, considered as an *elect people*, were not distinguished from other nations by any peculiar affection of the Most High toward them. Such, however, were not the views of their inspired lawgiver, who celebrates the special love of God to them as his elect people: "The Lord thy God hath *chosen* thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not *set his love* upon you, nor *choose you*, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you." Deut. vii. 6—8. "Behold, the heaven, and the heaven of heavens, is the Lord's, thy God; the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you, above all people, as it is this day." Deut. x. 14, 15. By these texts we are plainly taught that the children of Israel were the objects of Jehovah's *special* love; that this love was not founded on any *good qualifications* which they possessed, but originated in his *sovereign pleasure;* and that the love which God bare to them he did not bear to nations whom he had not chosen. Equally adverse to the representation of this writer, is the testimony of Paul; who expressly teaches us, that Jacob, as an *elected person*, was distinguished by a love which was denied to his brother Esau. "For the children being not yet born, neither having done any good or evil, that the *purpose* of God, according to *election*, might stand, not of works, but of him that calleth; it was said, The elder shall serve the younger. As it is written, *Jacob* have I LOVED, but *Esau* have I *hated*." Whatever explanation may be given of the election which the apostle here speaks of, it cannot be denied that he exhibits Jacob as an *elect person*, and Esau as a *non-elect person;* that he represents Jacob as distinguished by a love which was not extended to Esau; and that this love was not grounded on the superior worth of the younger brother, but issued from the sovereign purpose of an infinitely wise God—Here we have an exact type of the love which the Almighty bears to his spiritual church. She was, in the exercise of his sovereign pleasure, chosen out of the common mass of guilt and pollution. She was distinguished from the rest of mankind by a *special* love, not on account of the good qualifications, or personal righteousness of her members, but because the Lord had a delight to love her; and from this love flowed the astonishing gift of the Son of God to be our Redeemer. In accordance with this representation, the apostle speaks of the love of Christ to his church: "Husbands love your wives, even as *Christ* also *loved* the *church*, and *gave* himself for it, *that he might sanctify and cleanse* it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." The love which a man bears to his wife is unquestionably peculiar; such a love as he may not indulge to any other woman. Still more peculiar is that love which the Saviour entertains for his church; a love which he does not bear to others. Now, to this special wonderful love, the apostle traces up the gift which Christ made of himself, and all the blessings of pardon, justification, sanctification, and glorification, which were purchased by his precious blood.

In proof that the death or atonement of Christ, took its rise from the general benevolence of God, that common love in which the reprobate share equally with the elect, an appeal is made to the declaration of our Lord to Nicodemus: "God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John, iii. 16. For a moment let us grant—that the term *world*, in this text, means all mankind, and mark the consequences. What is the proof of God's love to the world? The gift of his only begotten Son. For what purpose was he given? "*That whosoever believeth in him should not perish, but have everlasting life.*" It was his fixed and unalterable purpose, that all believers should be saved. Now, if in this verse the term *world* means all mankind, it must, in the next verse, be equally extensive in its signification; and then it will follow, that it was the first and unalterable purpose of God in sending his Son into the world, that all mankind should be saved; for the form of the expressions, you will observe, in the two verses, especially in the original, denoting the *divine intention*, is the SAME; "*that the world might be saved.*" Here is universal salvation! But from such a conclusion our brethren turn away, because they know it to be unscriptural. The conclusion, however, must follow, unless we qualify the expressions in the last verse, and show that the term *world* cannot there mean all mankind, but only such of them as shall believe. In the context, then, we find a reason for limiting a word, which very rarely in scripture signifies *all and every man.* This term was wisely selected by our Saviour, in preference to the term elect. 1. Because the elect, until called and converted, form a part of the world that lies in wickedness. 2. Because the Redeemer intended to correct the prejudices of Nicodemus, and enlarge his views of the benefits to be derived from the coming of the Messiah. With the rest of his countrymen, he supposed they were to be confined to his own nation. But our Saviour teaches him that they were to be far more extensive in their distribution, by informing him that the love of God, which sent his Son to save sinners, embraced the *Gentiles* as well as the Jews. It was confined not to one nation, but extended to all nations. It was a love which he bore to the world at large, because every where the objects of it were to be found, mingled with every tongue, and people, and nation. John has himself explained the import of the text, in chap. xi. 51, 52. "And this spake he, not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one *the children of God that were scattered abroad.*"

If God love all mankind alike, and Jesus died alike for all, why does he not intercede for the salvation of all mankind? That he does not intercede for the salvation of all, he himself has assured us: "I pray *not for the world*, but for *them which thou hast given me.*" Now, can it be doubted that he loves those of our fallen race for whom he intercedes, more than those for whom he does not intercede? Indeed, the special love of God to his elect, will clearly follow from an admission of our brethren, to which I have more than once adverted. "Christ, say they, did not die with an *intention* of saving any but the elect. The Father did not deliver up his son to death with an intention of saving any other of the human family." The most, then, that can be said, in conformity with their views, is, that Christ designed by his death to make it consistent to offer salvation to the non-elect, and place them under a dispensation of mercy. Here, then, is a vast difference made between

these two classes of our fallen race. For the one Christ dies *with an intention to save them;* for the other, he dies *with no such intention.* The one, Jehovah chooses to salvation in Christ; the other, he does not thus choose. To the one, he not only offers salvation in the preaching of the gospel, but, by working faith in their hearts, and thus uniting them to the Lord Jesus Christ, he actually puts them in possession of its rich and invaluable blessings. To the other, the offer of salvation is sincerely made, and they are inexcusable in rejecting it; but God does not impart to them the saving grace of his Holy Spirit.

And is it reasonable to conclude, that Jehovah feels for those two classes of men, whom he treats so differently, the same *kind* and the same *degree* of love?

Was it not easily seen, from the peculiar endearments which Jacob showed to his son Joseph, that he loved him more than his brethren? And is it not manifest that Jehovah loves those on whom he bestows peculiar and distinguishing blessings, more than he loves those on whom he does not bestow them? When the Jews saw Jesus weeping at the tomb of Lazarus, they justly remarked, "Behold how he loved him!" They judged of the strength of his love from its effects: and doubtless we are authorized to judge of the love of God, by the same criterion. When the God of Israel sets forth his peculiar love to his ancient people, he enumerates some of the distinguishing blessings bestowed on them: and if the enjoyment of superior external blessings was a proof of distinguishing regard for the people thus favoured, then surely the enjoyment of superior spiritual blessings, must be a proof of distinguishing love toward that portion of our race whom Jehovah delights thus to favour. "Behold," exclaims the apostle in view of these distinguishing blessings, "behold what *manner of love* the Father hath bestowed on us, that we should be called the sons of God!" And again: "Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."

To this *special*, this *distinguishing* love, we attribute the gift of Jesus Christ; and not, as our brethren, to that common love, that general compassion, which, as they say, will be felt even for the damned, when the sentence of everlasting perdition shall be pronounced on them. This general compassion differs widely from that astonishing love which inspired writers celebrate in such-lofty notes of praise;—that wonderful love which constitutes the theme of that everlasting song which will be sung by saints and angels in heaven, through endless ages. With inspired writers, and in unison with the sentiments of saints around the throne in glory, we magnify this love, and set it above all displays of general benevolence, that were ever made in creation or in providence. It has dimensions, a breadth and length, and depth and height, which no created intellect will ever be able fully to comprehend. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Amen.

Yours, sincerely.

From the Congregational Magazine.

THE SONG OF THE ANGELS.

While winter's stars were beaming
O'er Bethlehem radiantly;
Angelic forms came streaming,
Adown the glorious sky.

And every star seem'd hiding
Its less effulgent ray;
While those blest forms were gliding
Along their brilliant way.

Like meteors through the night,
Like cressets o'er the sea;
Thus passed those sons of light,
In song and jubilee.

"We sing the song of mirth,"
'Twas thus their voices ran;
"Heaven mingling with the earth,
God reconciled to man."

They ceas'd their heav'nly song,
They passed to heaven again;
But earth those notes prolong,
Prolong their gladsome strain.

The wond'ring shepherds caught the sound,
And hail'd the Babe of Bethlehem.

Prophetic vision long had view'd
This branch arisen from Jesse's stem;
The great, the Everlasting God—
The blessed Babe of Bethlehem.

Lo, in the sky a star appear'd,
An eastern star unknown to them;
With brightest hope their spirits cheer'd,
And led the way to Bethlehem.

How did their anxious fears subside
As nearer to the place they came;
Directed by their heavenly guide,
Where dwelt the Babe of Bethlehem!

So, when the soul, by grief opprest,
Shines bright through faith's expiring flame,
It sweetly sinks upon the breast
Of Christ, the Babe of Bethlehem.

From the Evangelical Magazine.

THE BABE OF BETHLEHEM.

BRIGHT was the scene on Bethel's ground,
When seraph's sang Emanuel's name;

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

A PLEA FOR THE WEST.

Mr. Editor,—The Christian Advocate for last April, among other articles, contained a brief review of a sermon, entitled "*Lack of vision the ruin of the people.*" It was observed, in this review, that "it was a great, but common error, to think that moderate endowments will answer for clergymen on the frontiers, and that distinguished eloquence and learning should be reserved for the sea-board and city population."

Permit me, sir, to say, that this testimony to the truth, is highly important; and that it merits the peculiar consideration of all who at present are candidates for the holy ministry in the United States. With others, I once supposed, that mediocrity in every ministerial qualification was sufficient for the frontiers; but I have since learned, both from reflection and experience, that my error was not only common but great.

Desirous of subserving the cause of truth, by increasing the number of its witnesses; and of pleading, in some degree, the cause of our transmontane churches, I beg leave, through the medium of the Christian Advocate, to offer a few remarks relative to the present subject. In this letter it is not my intention to name the peculiar qualities a minister ought to possess, in order to be eminently serviceable in the Western country; but merely to affirm that he ought to be a man of superior talents, intelligence, and piety. With your permission, sir, I shall be more particular, in one or two subsequent communications.

By men of superior talents and information, are meant persons of solid rather than brilliant parts; better fitted to teach important truth than to gratify a fastidious taste; persons skilful in planning; firm, yet prudent, in executing; wise enough to pursue, when proper, the beaten way; when improper, to open new roads for themselves. And this kind of ministers is needed here, chiefly for a reason assigned in the review already mentioned; namely, that society with us remains to be formed.

In relation to society, it is obviously true, that to make a right commencement is difficult, yet important;

a wrong one easy, yet deplorable. The first impulses, whether given in a right or wrong direction, propel it almost unalterably, and with continually accelerated velocity—At least, a very strong force is necessary to change the original tendency. Often, too, the attempt to re-model society is fruitless; sometimes it is dangerous.

With us (for I am a dweller in the West) the difficult and hazardous experiment is yet to be tried. In most quarters society admits of and demands alteration; and in very many places there is merely a chaotick assemblage of people, exceedingly various—Sometimes altogether dissimilar, in their habits, prejudices, education, politicks and religion. To ascertain the nature of these discordant ingredients; to temper and mix them rightly; to give shape and comely proportion to the whole; and to impress upon it the best laws of motion, calls for no ordinary capacity in the framers of society.

Men of intelligence always aid in forming the character of a people; but they who occupy publick stations exert a peculiar and powerful influence, in this business. Knowledge is power; and no where is its force more displayed than in its effects upon the minds, and habits, and morals, of a forming community.—Happy indeed, if this formation takes place under the influence of men of wisdom, prudence, benevolence, and piety. The ministers of the Christian religion are publick men. They are usually esteemed men of learning, and for the most part are regarded as disinterested, benevolent, and serious. What then might we not expect, if these men were always in reality precisely such as they ought to be, and are commonly thought to be?

In societies already organized, in which nothing more is needed than to manage the machinery already prepared and in motion, diligence and faithfulness are sufficient; but in an unorganized society, something further than common abilities and the bare reputation of learning, is requisite, to produce salutary and permanent results. Here in the West, as in other places, false appearances in point of endowment, are soon detected; and a diminution of influence, and a secret pity, mingled with contempt, are the just and certain consequences. A man to be extensively useful here, must be able to accomplish more than to win the affections of the pious: he must interest the attention of all; he must instruct ignorance; combat prejudice; answer the inquisitive; attack error, and defend truth. He must, at times, stand unsupported. Nay, there will be occasions in which he must oppose his friends; and it is important that he should do it so as not to alienate them—so as to insure victory, and yet so mildly and disinterestedly, as to obviate prejudice and secure confidence.

It is a very mistaken opinion with some in the Eastern states, that ignorance here, in the whole mass of population, is uncommonly prevalent. Hence not a few, unable to rise at home above mediocrity, come hither, in high expectation of being esteemed beyond their value. That such sometimes meet with employment, is at present a matter of necessity; for we need, in all departments, labourers of some kind; and unable fully to obtain the best, we are too often compelled to put up with the worst. But the people here are not generally mistaken, in the character of these pretenders. We use them as we do depreciated bank notes; we let them have currency, yet always with a regard to their relative value.

Why should ignorance be more profound and extensive beyond the Alleghany, than nearer to the Atlantick? Does a removal from one part of the world to another, necessarily deprive a man of the advantages of previous education—of his intelligence, or his talents? Certainly not: unless we affect to believe that a western atmosphere converts us all

into Bœotians. Now, in many parts of our country, the mass of inhabitants consists of emigrants from every state in the union, and from several kingdoms in Europe—led here, some from a love of adventure, others by a spirit of curiosity and restlessness, and others again from a desire of speculation, or to remedy their misfortunes. These persons have all seen much of the world; and many of them have "mingled with good society," in all the extent of the meaning of that phrase:—are such men likely to be remarkable for ignorance? Besides, in places here where societies have been for some time established, let it be recollected that we have schools, and academies, and colleges, and libraries, and sermons, and Bibles. That we have, upon the whole, less of cultivated taste, less of refinement and elegance, less of philosophy, science and literature, is readily granted; but that we are at all inferior in general information, or more incapable of discerning and relishing excellence, or of profiting by able instruction, we are by no means prepared to admit. Perhaps in regions along the sea-board, destitute of the habitual ministrations of the gospel, and separated from the frequent intercourse of the towns, there may be found as numerous instances of gross ignorance and blind prejudice, as in the regions along the Ohio and the Wabash.

But let our comparative inferiority be admitted—let it be admitted that we are less enlightened than our Eastern brethren, and, consequently, that we are more disposed to listen to the pretensions of political, medical, literary, and religious quackery: ought an argument to be drawn from such a fact, in favour of sending hither teachers considered as altogether incompetent at home? Because our disease is the most obstinate, shall we receive physicians the least skilful? Are our thicker mists to be dispelled by rays of light, or by shades of darkness? It should be remembered that the wilful errors, or absurd mistakes of an ignorant man, where intelligence abounds, are more easily detected and exposed, than where the people whom he professes to lead are no better informed than their guide: and will our brethren send mischief-makers, where they can do the greatest and most lasting injury? But I recall my admission; and I charitably warn every ignoramus from the East, that here exist light and knowledge amply sufficient to exhibit him in his proper colours; and that he would better by far seek obscurity at home, and save his time, his money, and his chagrin, by forbearing a removal to the West.

By no means, sir, are these remarks intended to deter any one from seeking to do good in the western country, *according to the measure of his abilities:* but they are intended to correct a prevalent mistake; the mistake of supposing that weak men can do more here, than in similar situations in the Atlantick states —It is evident that they can accomplish less here, than where they are.

Whilst, then, we sincerely invite hither ministers of all ordinary degrees of genius, information, and piety, still more earnestly do we implore young men of the soundest minds and best ministerial qualifications, "*resolutely to turn their backs on the whole population of the old settlements of our country, and come and devote their lives and their labours to the inhabitants of the new states.*"

B. R. H.

FOR THE CHRISTIAN ADVOCATE.

SPIRITUAL MNEMONICS.

By the word Mnemonics, we understand the doctrines and rules which relate to the Memory—furnishing regulations for the improvement of this faculty, and thus enabling us to remember with tenacity, and recollect with promptitude. But so vast is the sphere of memory, that any science or any system of practical truths respecting it, ad-

mits of a classification which would embrace in its details, all the distinct branches which we number among the objects of this faculty. But waving the consideration of all others, let us attend to that division which, from the ideas that are comprised in it, may be termed *spiritual.*

As this paper is intended for believers in Christ, many explanations are omitted, which under other circumstances might be expected. *"The minding of the Spirit," is connected with "life," and is no strange thing to the children of God. Among the means of preserving and promoting the habit of soul which has been denominated *spiritual*, we find that few are more effectual than the frequent and lively turning of the thoughts to spiritual things; for instance, to appropriate facts, doctrines, commands, promises, and illustrations of the scriptures. By adverting to such topics, the wandering affections are often recalled, temptations are avoided or resisted, faith is enlivened, and a spirit of prayer and praise, preserved and quickened. It is, then, important that all means be used to facilitate this presentation of spiritual things to the believing soul; and one class of these means is that, —which although familiar in various degrees to every Christian man—we have alluded to in the technical phrase prefixed to this essay; which any one is at liberty to dismiss, who deems the distinction superfluous, or who can suggest a better.

The method of promoting spirituality of mind which we would present to the reader by these words, is expressed by a plain direction, familiar in practice to every experienced believer. *Make use of the external objects which are perceived by the senses, as memorials of some corresponding spiritual idea.*—Here the principle of association of ideas comes happily to our aid. For what lover of the scriptures has not found the great and daily use and pleasure of mental associations? Let a pious man for example, look up at the heavens on some clear night, when the tumult of the world no longer interrupts his contemplation, and how elevating are the thoughts which rise by association with this impressive spectacle. His anxious cares and conflicting emotions are brought to rest. His soul is drawn into a sacred harmony with the scene, and he thinks of the power, wisdom, and goodness of the great Creator.—On this single topic we might enlarge without knowing where to bring our reflections to a close. But we proceed to say, in elucidating the principle upon which our rule is founded, that every striking object in natural scenery, all the vicissitudes of the seasons, and all the great lines of creation, are but so many tokens, which the believer may use, as memorials of the sublime and precious truths of our holy religion.

A thousand examples will present themselves to the mind of any one, who reflects on his past experience of these things.

Philosophers, ancient and modern, have taught much and written much about *following nature:* and where they mean by these words, that it is the part of wisdom to consider those rules the best, which are founded upon a careful observation of the way in which the changes in nature are conducted, we admit the justice of their maxim. But let us improve upon their scheme; and believing as we do, that "every good gift and every perfect gift is from above," let us say, that it is the part of Christian wisdom to follow those traces as most safe, which may be observed in the progress of grace—in the effects of Divine influence upon regenerate man. And in the prosecution of this idea, it cannot fail to be remarked, that

* Το δε φρονημα του πνευματος, ζωη και ειρηνη.

those persons who have advanced most in the "life of God," have been led by a way, with which the rule above given is coincident. Let me name some of the great and the good men,—the profound theologians and faithful Christians—who adorned the various bodies of the Non-conformists in England, and the Kirk of Scotland, in the seventeenth century. Turn over the pages of Baxter, of Flavel, of Brookes, of Charnock, of Bates, of Rutherford, of Leighton, (for Leighton was once a Presbyterian) and you will find that they illustrate almost every important truth, by a striking resemblance from the external world. Whence was this, unless they had previously acquired the habit of comparing the expanded pages of the Book of Nature, with its great counterpart, the Sacred Scriptures. They "looked through nature up to nature's God." But this was no peculiarity of the Puritans, except as it is the peculiarity of all men eminent for spirituality of mind: and whoever would wish to acquire a habit of thought, at once so delightful and so profitable, will find it useful to examine the works of such authors as have possessed it in a high degree.*

But it ought to be remembered, that there is in some minds, a tendency to the abuse of the principle of association. There are those who have sought too much from natural objects,—sought in nature, what they should have sought more immediately from God. Such men have taken illustration for argument; have deduced important doctrines from dark and doubtful indications of natural phenomena; and have found types, symbols and allegories, where they should have recognised only the traces of the Divine perfections. The writers of the Roman church, went in many cases to this excess; and yet, some of "them might be consulted with advantage. The like abuse of a plain principle, may be observed among the mysticks and enthusiasts of our own and other times. The insane rhapsodies of Swedenborg, the Fathers of the Alexandrian school, with Origen at their head, and the Jews of almost every age, since they were rejected of God, furnish striking examples of the extreme, against which we should guard.

In applying the principle of association, we shall find some *method* useful; and a natural method is to be preferred, to one entirely arbitrary. To explain what is meant by a natural method, let the following example be stated. I pursue a natural method, when I follow the succession of the seasons, and connect with summer and winter, seed time and harvest, appropriate reflections.—In how edifying a manner has Newton exemplified this in his invaluable Hymns? The natural method is also observed, when I associate with the rising of the Sun, the meridian heat, the evening twilight, and the hour of solemn and midnight darkness, such topics for prayer, meditation and self-examination, as comport with these seasons. In like manner, the believer may profitably call to mind the words of the Scriptures, amidst his daily work, when any external object is perceived, which seems to have a connexion with passages of the Scripture specially important.

By thus using the transient and unimportant sights and sounds, and impressions of our daily walks, as marks to recall our minds towards heavenly things; the most trivial objects may originate devout and holy trains of thought. The rising of the sun, and the first ideas of the morning splendours, are, to every reflecting man, occasions of pleasing meditation, But more common, and less striking occurrences, may also have their use. The clothing

* Hervey's Meditations exemplify, more strikingly perhaps than any other book in the English language, the associations contemplated in this paper.—Edit.

of our bodies, may remind us of the "whole armour of God," and lead our morning ejaculations in aspirations after it. And when we lie down at night, we may, as Chrysostom is reported to have done, present to our view, the solemnities of death and judgment.

To amplify, as any one might amplify, these familiar truths, would be only to detail the journal of a spiritual man. It is the humble aim of the present writer, to put into the hands of the plain reader, a Key, to what he considers a rich Treasury—not a repository of novelties, but the store-house, to which our fathers resorted, and which some among us, seem disposed to undervalue. If any man will improve upon these hints, and practise that which is here imperfectly pointed out, he will find among many good fruits, the following:—

1. By thus exercising the memory about spiritual things, many vain, and many wicked thoughts, will be excluded.

2. The imagination, instead of rioting among unholy pleasures, and building castles in the air, will be engaged about heavenly realities.

3. The listlessness, and melancholy, and mental sloth, of many an hour, will be prevented.

4. The precious word of God, in doctrine, reproof, correction, and instruction in righteousness, will be frequently and seasonably applied.

And, finally, the soul will find, in afflictions, a new solace; and in prosperity, new matter of wonder, love and praise.

Δουλος.

FOR THE CHRISTIAN ADVOCATE.

CHRISTIAN ADVICE FROM A MOTHER TO A DAUGHTER.

Mr. Editor,—The following letter, written about forty years ago, by an affectionate mother, and put into the hands of her daughter, for her direction while absent from the parental roof, may serve to show a mother's concern, in former times, for the *spiritual*, as well as the *temporal* welfare of her child—And it may be added, that the sentiments of the letter made a deep impression on the mind of her to whom it was addressed, which have ever since been cherished with an increasing sense of their importance.

Amicus.

—

My dear Child,—You are now about to take a voyage for your health, just turned of fifteen, young and unacquainted with the world. And as your inexperienced mind may not so readily suspect, or so cautiously avoid, a snare, as one of maturer age, I shall, having committed you to Divine protection, give you a word of advice.

And first; set it down as a solemn truth, that there is nothing to be depended on, beneath the unchanging Jehovah. This should teach you to lay your account to meet, and calmly to bear, the cross; ever considering that the invisible hand of Providence presides in what men are apt to call *chance*.

If you are afflicted, bear the rod with all the patience and fortitude of which you are mistress: for the common fate of frequent complaining, is contempt, more than pity, from those around us. But let all your complaints be poured into the bosom of that Almighty Friend, who truly pities all his afflicted humble followers.

Choose well the words which you speak on earth; and guard well your thoughts, for thoughts are heard in heaven. Let your ears be shut, resolutely shut, against the malevolent whispers of the slanderer; and imbibe not the contagious breath of the tatler.

Let your conduct be regular; your mirth refined. Be not vainly sportive, nor stupidly melancholy. Nobly rise above noisy laughter;

and endeavour always to possess a sweet serenity of soul. Let not your fancy riot at the expense of reason; nor your eyes be allured by the gaiety of dress, or the brilliancy of beauty. For however the outward charms of blooming youth may attract the eye of the beholder, remember it is the intrinsick beauty of the mind, that is truly engaging; especially if it be adorned with integrity of heart and purity of sentiment, joined with a cultivated understanding.

And as you, my dear child, have the high honour conferred on you, of being considered a hopeful heir of glory, O, what a sanctity of disposition, and uprightness of conversation, should you maintain! How ought you to have a godly jealousy over yourself; and consider yourself as entirely dedicated to the Lord—as a living temple, for the living God! And may you ever be suitably awed, and reverentially pleased, with the thought of being continually surrounded by the omniscient, omnipresent, and omnipotent Jehovah. May this thought have an abiding place in your mind: and may its influence be to direct your course, and to regulate your conduct—wisely teaching you to make it your study to maintain purity of sentiment, and modesty of behaviour; ever remembering that virtue and piety give to pleasure an eternal reign in heaven.

Virtue will rise, when vice shall fall,
  Religion reign, when sin shall cease,
And those who yield to wisdom's call,
  Shall reap the fruits of conscious peace.

O may celestial spirits keep
  The trust committed to their care;
And waft you safely o'er the deep—
  This is your Mother's ardent prayer.

M. L.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from page* 506.)

May 31st. The last shades of a gloomy month have gathered around me—Gloomy, I say; for the almost total interruption of the appropriate duties of my station, confinement to a sick chamber, the frequent, and I fear too well grounded apprehension of one of the heaviest of calamities, have made it to me truly so. Mr. Davis has been most kind and constant in his attentions, as has Dr. Blatchley also, since his return from Hawaii; and, for a time, we hoped that Harriet's health was rapidly improving; but within the last few days an unfavourable change has taken place, and it is now doubtful whether she will ever be able to try the effect of the change of air, &c. contemplated by the proposed voyage. Should this be the case, it is impossible to say what may be the character of my next communication for America; it may be that which will fill many an heart with sorrow, and many an eye with tears.

For religious intelligence I must refer you to the Herald, for which publick communications will probably be sent by the Sea Star of Baltimore, which carries this packet.

A council of chiefs, all the most important of whom, (with one or two exceptions) are here at present, will take place soon, and the peaceful and popular succession of the young king be publickly confirmed, and proclaimed throughout the island. It is expected that lord Byron will take this occasion to offer his advice to the government, on a few points of civil polity, &c. which need a better regulation; and as a respetable visiter, and not an authorized officer of his government, suggest a series of measures, which will best promote the interest of the nation.

The very favourable impression of the character of this gentleman, received at a first interview, has been greatly strengthened and deepened by after intercourse. To the apparent quickness, vigour, and cultivation of intellect, which you would naturally expect to see in a *Byron*, he adds a kindness of heart and benevolence of disposition, that

would secure your respect and affection, with any name. Few men of his rank, and indeed of any rank, would have completed the objects of his mission to the islands, in so condescending and unexceptionable a manner; and the influence he is exerting, is calculated to open more fully than ever to this people, a way for the introduction to all the illimitable benefits and blessings of civilization and Christianity.

It is with no inconsiderable pleasure that I anticipate, from the excursion to Hawaii, a prolonged intercourse with himself, and some of his immediate friends with whom I have become more particularly acquainted.

Should we, in the providence of God, be permitted to go; before our return I may have it my power to introduce to you another *Hoffman*. I shall never forget, nor cease to love, that noble and warm-hearted Livonian.

Nothing I have yet known on missionary ground, causes me so deeply to feel the sacrifice of my situation, as the occasional society of such men. The lowliness of our habitation, the plainness and poverty of our table, the known and unknown inconveniences and privations of our whole establishment, ever rouse the recollections of the mind and heart, excited by the intercourse of a week, a day, an hour, with the polished, the intelligent, the amiable, the virtuous—those who have heads to think, hearts to feel, characters to respect, and conversation and manners to win. When I meet and when I part with such, at this extremity of the globe, I feel and know that I am cut off from the choicest sweets of life.

But the midnight hour is past—With a warm benediction on you and yours, my beloved sister, and an humble prayer, for "blessings undisguised" on me and mine, I bid you farewell for the present.

CHARLES SAMUEL STEWART.

P. S. June 5th. Since writing the above, two or three incidents, of interest and importance to the mission, have occurred in the nation; the particulars will be transmitted in my next. Mr. Ely has been ordained; ten persons, all but one, of the first rank and power in the nation, have been examined and propounded for admission to the church, and a national council has been held, in which the chiefs have all, most unanimously and cheerfully, acknowledged the sovereignty of the young king, and pledged their allegiance to him. For some days, Harriet has been improving in health, our baggage is already on board the Blonde, and we expect to embark ourselves in the morning, and sail immediately for the Hido. C. S. S.

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On board H.B.M. Ship the Blonde Frigate, June 5th, 1825.

My dear Sister,—The packet which I closed on Monday, for the letter bag of the Adonis, will have informed you of our expected voyage to Hawaii, and will prevent any surprise at receiving a continuation of my journal, dated on board this vessel. We embarked yesterday. At 11 o'clock, a messenger from lord Byron came to inform us he was in readiness, on the point, to take us on board in his boat. Harriet was carried down in an armchair, and his lordship's gig being in waiting, we were immediately rowed off to the vessel, a distance of two miles, in the open roads, and were in a short time placed safely on her deck, with less fatigue to H. than we expected: the possibility of her not living to return to Oahu, made the separation from her children a severe trial. We left them, however, under highly favourable circumstances, for the country in which we dwell; with the persuasion, that they will receive every kind and affectionate attentions from our faithful friend Betsy, and from the ladies of the station.

Mr. and Mrs. Bishop accompanies us to the beach, and Mr. Bingham to the ship. Mr. Charlton also came off, and we were sorry to hear from him, that we had missed the pleasure of seeing Mrs. Charlton and Mrs. Taylor, by our hasty departure from the point.—They were in their boat near us when we shoved off, but we did not see them. We regretted this the more, as they expect to sail for the Society islands in a few days, not to return for some months.

The anchor was not taken till 4 o'clock, until which time Harriet remained on a sofa in lord Byron's cabin: but beginning to be slightly affected by the motion of the ship, after she was under sail, before we sat down to dinner she was removed to her own cabin, adjoining the dining room. She has not been much sea-sick, though the wind has blown almost a gale to-day, with a heavy rolling sea. The Captain, and all the gentlemen of the ship, are exceedingly polite and attentive, and our whole situation is made by them as pleasant as possible. We shall feel ourselves under very lasting obligations to lord B., the development of whose character increases our respect, gratitude, and love. He is at all times affable and communicative; but while at the tea-table this morning, where we were joined by the chaplain Mr. Andrew Bloxam, his brother, and Mr. Dampiere, the artist, he exhibited powers of conversation possessed by few, and of a versatility which must make him a charming companion, to his intimate friends and family circle. He is a great favourite with the chiefs; and in order most fully to secure every attention and service to himself and ship, Kaahumanu and her sister Hoapiri, Wahike, another of the queens dowager of *Tamhameha the Great*, accompany him in his visit to Hawaii. Mr. Young, an Englishman, long resident on the islands, who, in right of his wife, ranks as an important chief, and has always been a weighty counsellor in the nation, is also on board. I think I mentioned at a former date, that Mr. Goodrich, of the mission, who has paid a short visit at Oahu, would improve this opportunity of returning to his station at Waiakea. You thus have the company on board, beside the officers, &c. of the ship.

Long confinement and anxiety render it necessary that the period occupied by this trip, should be given by me, as far as practicable, to a relaxation of body and mind; for which the circumstances and society into which we are thrown afford a happy facility: and I shall feel at liberty to introduce into my casual notices of what is passing, matter less important perhaps, than in another case I might think myself at leisure to communicate.

A regard for Harriet's loneliness, (not having been well enough to leave her cabin to-day) has compelled me to leave the gentlemen earlier than I otherwise would have done; and, finding her quietly asleep, I thus speedily resume my pen to you.

The Blonde is a 46 gun ship, of fine model and perfectly new, this being her first voyage. Lord B's accommodations are, of course, on the main deck, and consist of an after cabin, fitted up as a reading and sitting room, in which tea is also served—a forward or large cabin, used as a breakfast and dining room—and a sleeping and dressing cabin. The whole are substantially and handsomely finished and furnished, particularly the after cabin. In this, in addition to the necessary articles of furniture, &c. there is a beautifully engraved likeness of his majesty, George 4th, from a full length portrait, by Sir Thomas Lawrence; a half length portrait of the present lady Byron; and one of the same size of Moore, the poet, who is an intimate friend of the Byron family.

Of lady B. we have heard an admirable character. The expression of her countenance is uncommonly ingenuous and amiable; large blue eyes, with long black eyelashes; black eyebrows and hair; very fair and blooming complexion, with full face and habit. She is said to be eminently pious, and the plainness of her dress and whole appearance, indicate a mind and heart, little devoted to the vanities of high and fashionable life. Having so much reason to believe we should have been highly pleased with her, we greatly regret her inability to make the voyage. She commenced, but she suffered so much at sea, that she returned to England from Rio de Janeiro, instead of coming into the Pacific, as she first intended.

The library is in the after cabin, and is of a character you would more expect to meet with in a clergyman's study, than in a post captain's cabin; consisting principally of the British classical writers, with standard works on morals and religion. History and Theology, are lady Byron's favourite study; and strong and devoted attachment to his wife, if no other cause, has led him to cultivate a similar taste.

The ward room, in which all the other gentlemen of the ship live, is on the next deck below. Most of them being young men of wealth and rank, they live as handsomely, and, perhaps, more expensively, than the commander himself.

There is a fine band of music on board, which plays on the quarter deck, from 9 to 11 o'clock, every morning, and over the sky light of the dining cabin, from the drawing of the cloth, till sunset; always beginning with 'God save the king,' to his majesty's health.

Friday, 10th. Yesterday morning, we were close under the western shore of Hawaii, and with a light wind and smooth sea, continued to coast along it to the eastward. We could easily distinguish the situation of Kearakokua, where Cook was killed, and were so near Karua, as distinctly to see the houses and cocoa palms, along the beach. The whole coast during the rest of the day, was an unvaried waste of lava, overhung by heavy clouds, above which were seen the summits of the lofty mounts, Roa and Huararai. Harriet had recovered from sea sickness, and spent the day on a mattress on deck, leaving her cabin early enough to see the marines and crew mustered, and go through the exercise at the guns, &c. She was also able to take tea with us, in company with Mr. Davis, and Mr. Bloxam, who dined to-day with lord B. Some one or two of the gentlemen of the ward room, usually dine, or take tea, and pass the evening, with the captain; more usually, some of the scientific class, as they have no duty on deck, to interfere with such invitations. Mr. Davis is a polished and amiable man, and manifests a deep interest in Harriet's situation, and has scarce failed visiting, once or twice, every day, since the Blonde sailed. The chaplain is equally kind and assiduous in his attentions. He is a young man of fine mind, an *Oxonian*, and highly accomplished; but with genius, has much of its most unpleasant characteristick, *eccentricity*. He has a good living in the parish of Brinklowe, Warwickshire, and obtained an appointment in the navy, for the pleasure of the voyage with lord Byron. It is not improbable that he will publish his journal, after reaching England.

Saturday evening, 11th. After being delayed all day yesterday, between Maui and Hawaii, we this morning, succeeded in doubling the north point of the latter island, and have been delighted all day, with the romantic and verdant scenery of the windward side of Hawaii, including the precipices and waterfalls, in the neighbourhood of the beautiful valleys of *Wai-Pio*, and *Wai-Manu*. One cascade, of which

we had a full view for some time, could not have been less than 600 feet in height, extending almost from the very top of the mountain to the base. The quantity of water was small, or at least appeared so, at the distance at which we viewed it, but sufficiently great to be very beautiful, as it foamed from cliff to cliff, and from precipice to precipice, down the green sides of the mountain. The windward, or eastern parts of all the mountains, are much more picturesque than the leeward, and abound in romantic and beautiful scenes, peculiarly refreshing from their verdure, to an eye long accustomed to the parched and dreary aspect of the opposite sides.

Harriet spent the morning on deck, and the afternoon and evening in the after cabin. She cannot walk a step alone, but with my assistance, is enabled to take a little exercise, though without gaining much apparent strength by it. Lord B. and myself, are usually alone at the breakfast table, and his conversation then is less general, as to subjects, and often more interesting than at any other time. It was particularly so this morning, happening to turn on the character, &c. of his late distinguished predecessor, in the barony of the Byrons. He had often before, spoken of him as a writer, and in reference to his later publications, in terms of unqualified reprehension; but now his remarks regarded him as a man, and a member of his own family. They were of the same age—same education—and on terms of the closest intimacy, till after the poet's marriage. But that event which has so long been the subject of curiosity, conversation and surmise, in the fashionable and literary world—the separation of the new married couple—produced between the cousins, and friends also, an irreconcilable alienation—the captain having taken part with the lady. Previous to this circumstance, the will of the late lord B. was very much to the advantage of *the heir apparent;* but at their last interview, when the poet was bidding farewell to England forever, he said to the captain, "You have had reason to encourage the expectation of a handsome remembrance in my will—To save you future disappointment, I tell you now, I will never leave you a shilling;" and as lord B. says, "he was true to his word."

He greatly amused me with the character of one of the poet's executors—his lawyer and man of business. He did every thing in his power to embarrass the present lord B. in proving his right to the peerage; and put him to a vast deal of trouble and expense, which otherwise might have been avoided. Captain Byron's father was an officer (admiral I think) in the navy, and married abroad in the West Indies, a Miss Dallas, sister of the late Alexander James Dallas, of Philadelphia. It was necessary to prove this marriage, of which there was no certificate; and having been solemnized more than forty years ago, and the parties being dead, there was considerable difficulty in finding witnesses, who had been present on the occasion. In this, however, he succeeded. Another point was then agitated—the existence of an elder brother—and proof of his death was required. This was an officer of the army, who died, or was killed in the wars of the Peninsula, but under circumstances which rendered legal testimony of the fact, a matter of inconvenience and anxiety. It was however obtained. The patent of nobility was then missing, and was at last traced to this same executor, who refused to deliver it to the present lord; and persisted in the detention of it, till Mrs. Leigh, the sister of the poet, and one of the maids of honour to the late queen Charlotte, interfered and secured it for her cousin.—The whole matter was attended with so much perplexity, and protracted anxiety, as to

induce a fit of severe illness, from which he had scarce recovered, when he left England.

Lady Byron had also suffered excessively, from a cause somewhat similar—a suit in the court of Exchequer; in which, after long and deep solicitude, the Chancellor gave a decision against her, in the sum —if I recollect right—of one hundred and forty-eight thousand pounds. The respect and tenderness with which he always speaks of her, is not less to his own praise, than to hers. She must be a most interesting and valuable woman: and herself and children, are so much the subjects of his conversation, when Harriet and myself are alone with him, that we almost feel ourselves well acquainted with them. Every thing shows him to be an affectionate and happy husband and father, and one whose home is the scene of his highest felicity. They have been married nearly ten years; but he still keeps near him the escritoire, on which he wrote all the letters of a long courtship; and in it preserves the whole of lady B.'s—then Miss Pole's—correspondence. Such little facts, when incidentally made known, speak well for the private character, and always leave a favourable impression on my mind—He has drawn a prize in the matrimonial lottery, and appears highly to appreciate his good fortune.

He often speaks of lady Noel Byron (the title by which the former Miss Millbank is now distinguished) and always in terms of respect and affection—I suspect she has been a greatly injured woman. I should not detail so much of this chit chat, were it not for the interest now attached throughout the world to the name of Byron.

The conversation also embraced *Newstead Abbey*. The sale of that estate, including the old baronial castle, was a great mortification to the family. It fortunately fell into the hands of a liberal and noble minded man, and very intimate friend of the present lord, who, instead of *modernizing*, or in any way altering the establishment, by a substitution of armorial emblems, &c. &c. retains the whole in its original state, as carefully as if he himself were a Byron. The extraordinary genius, popularity, and whole character of its late proprietor, has thrown an interest around it that few purchased mansions can boast; and it will, even hereafter, be an object of curiosity to the scholar and traveller, if to no others.

Lord Byron has a small estate in the vicinity of *Newstead*, and has been kind enough to say, if I ever should visit England, he should be happy to see me in Nottinghamshire, with the promise of accompanying me to the abbey—The conditional *if*, puts the event, humanly speaking, among the impossibilities of my life; but should such a thing take place, I am sure the gratification I might receive from treading the halls and cloisters of *Newstead*, would not arise from any feelings of veneration or respect for its former master. I admire the powers and brilliancy of his genius, less than I abhor their later monstrous perversion and prostitution. I do not believe that his writings ever did any one a particle of moral good, unless through the disgust they may have created: but to thousands living, and to thousands yet to live, they will prove a fruitful source of pollution and of sin.

Our nearness to the land and mountains gave us a beautiful sun-set scene and evening—so much so as to call into exercise the poetick talent of our friend Mr. Bloxam, and secure the following effusion, which I found enclosed in a polite note on my writing-desk, on our return from the after cabin.

" *Coasting along the island of Hawaii—Saturday evening, June 11th*, 1825.

Eve, gentle eve, the mourner's friend art thou,
Calming his lonely heart, his alter'd brow;

Bidding again his former pleasures live,
With added charms which thou alone canst give.
Seen through thy misty veil, the years gone by
Are dearest far to pensive memory.
When thy soft blending hues, along the West,
Calmly reposing in their tranquil rest,
Strew Hesper's cradle with their rosy light,
And shed bright tinges o'er the brow of night,
Then let me hail thee! for thy dewy star
Opens the gates of blessedness afar;
And shining bright, and brighter from above,
Tells of a land where all is peace and love.

Fairest is Eve, where mild Ausonia's sky
Owns her bright hues;—and where the Zephyr's sigh
Breathes the sweet tones of melody or song,
Or bears the fragrance of the groves along.

Lovely is Eve where Britain's western cloud
Throws round the sun her purple glowing shroud,
While even childhood, ere it sinks to rest,
Turns its blue eye enraptured to the West.

But *brightest*, most sublime, is Evening's reign
Where Hawaii links her seven-fold chain,*
And where the leader of her giant band,†
Flings his broad shadows proudly o'er the land,
And soaring seeks among the snow charged cloud,
His time-worn forehead's haughty height to shroud.
He sees the twilight shed her softening dyes
On Mauii's mountains that contiguous rise;
While his hoar brow is bright with hues of day;
And glowing radiant 'neath the sun's last ray,
With timid hand, may evening scarcely dare,
O'er his dark breast to draw her mantle fair.

But who at this soft hour is gaining now,
The heights that frown o'er yonder vale below,
Who—winding down the craggy pathway there,
In shadowy distance—seems some form of air!
'Tis he—the *Pastor* of the numerous flock,
Who wait his coming under yonder rock;
Where (far from mild *Religion's* soothing ray)
Pale superstition late held direful sway:

But now—mysterious words—He speaks of Heaven,
Of Mercy—Hope—and Love—of sins forgiven:
He speaks of HIM, omnipotent to save,
Who died—who *lives* triumphant o'er the grave—
E'en now the savage, with uplifted eyes,
Drinks the sweet words, "Christ is our sacrifice."
No more (for past omissions to atone,)
He bows to forms of wood or gods of stone;
But bends the knee, and humbly hopes to trace
Some glorious tidings of redeeming grace:
While gently stealing o'er the twilight dim,
Falls the soft cadence of the *Evening Hymn.*

Now all is peace. Each sound has died away;
The savage seeks his couch—till break of day
Again shall summon him, his vows to pay.

O blest seclusion! Solitude how blest!
Yes—soon on Mounakea's shaggy breast,
(Unless I idly dream) a Fane shall rise
To HIM, the great TRIUNE, who rules the earth and skies."

* Seven islands.
† Mouna Kea.

The whole is creditable to the writer, as an impromptu; and the latter part is a pleasing and lively picture of our ordinary evening worship with the natives.

It reminds me of noticing the appearance of the queens during our voyage. Their whole deportment has been very becoming and consistent. They have regular worship, morning and evening, in their own apartment; and grace at their meals. They occasionally take a seat at the table, and generally partake of some dish or dishes, regularly sent to them, when they do not. Still their own food is served to them by their own attendants, four times a day. They have observed the ordinary weekly prayer-meeting in our cabin, with their usual interest and satisfaction. Kaahumanu gives as good evidence of piety as could be expected from any one born and nurtured in heathenism, and familiarized, for more than fifty years, with all its superstitions and abominations—setting aside altogether her natural disposition and character, which I assure you are none of the mildest or sweet-

est; and the habits acquired by a proud and unlimited sovereignty of more than thirty years. You may laugh at the statement, but it certainly is a fact, I have suffered more real perturbation from the *hauteur* of her majesty, in the less gracious moments of her *graceless days*, than I ever did in my younger years, when a novice in society, from the contemptible pride of an old dowager of consequence, by whose presence I had the misfortune to be embarrassed. To give an instance of her caprice—I have seen half a dozen ladies of the mission approach her to say *Aroha*, &c., after service in the chapel—one she might receive very graciously—perhaps with an affectionate kiss, and many kind looks—while she would brush her satins and velvet into the faces of the others, without the smallest notice:—and probably, on the very next similar occasion, the individual thus *highly favoured*, might not be permitted to touch the *tip of her little finger*, in token of recognition. But now the lion has become a lamb, and treats every one with complacency and kindness.

(*To be continued.*)

MEMOIR OF MRS. LEAH W. MORRIS.

The subject of this Memoir was born April 17th, 1761, near the Wicomico river, Somerset county, Maryland. She belonged to one of the ancient families of Maryland: was the youngest and last survivor of ten children; and a sister to the late Hon. Levin Winder, formerly governor of the state of Maryland, and also aunt to general William Winder, late of the Baltimore bar.

Her father is thus noticed by Dr. Miller, in his Life of Dr. Rodgers. "About a mile below Capt. Venable's, on the Wicomico, lived Mr. Winder, a gentleman of great wealth and urbanity, a polite scholar and a member of the Episcopal church. Notwithstanding his religious connexion, however, he called with much civility, at the house of his neighbour, to see the young Presbyterian preacher, and invited him to pay him a visit. Mr. Rodgers accepted the invitation, and went accordingly. He was apprized, by the members of captain Venable's family, who accompanied him, that Mr. Winder was a zealous, high-toned Episcopalian, and, particularly, that he was a very determined and ardent opponent of the doctrine of *election*. He thanked his informants for this hint, and promised to be on his guard against any unnecessary collision with his respectable host, on the topicks on which they differed. Mr. Rodgers, however, was scarcely seated in his house, before Mr. Winder himself introduced the controversy respecting *election*, by asking his opinion of a book on that subject, which was lying open on the table in the parlour, and which had been, probably placed there by design. Our young preacher replied that he had never seen the book referred to; but that he was a very firm believer in the doctrine of election; and could not help regarding it as a very important and precious part of the Christian system. This plunged them at once in the midst of a dispute; which was continued, with a few intervals, during the rest of the day. Mr. Rodgers plied his opponent with the usual arguments, drawn from the perfections of God; from the inseparable connexion of pre-determination, with fore-knowledge; from the consideration, that if all men be not saved, and if salvation be of God, there must be a choice—a selection from the whole number of the human family; from express and pointed declarations of Scripture on this subject; and from the utter impossibility of supposing prophecies to be either understandingly revealed, or certainly fulfilled, without admitting, at the same time, the doctrine of predestination. To all these he added an appeal to the articles of Mr. Winder's own church, in which the doctrine of election, precisely as held by Calvinists, is most clearly and strongly laid down.

Mr. Rodgers acknowledged that there were difficulties attending this doctrine, which he did not presume to be able to solve; but warned Mr. Winder of the danger of opposing a doctrine, which the pious and venerable fathers of his own church, with their collected wisdom, had pronounced to be 'full of sweet, pleasant, and unspeakable comfort to godly persons; though exceedingly liable,' as they added, 'to be perverted by curious and carnal persons, lacking the spirit of Christ,' and to become, to such persons, a means 'of most dangerous downfall;' and above all, warned him against the rejection of a doctrine which appeared to be so plainly and decisively laid down, in many parts of the scriptures of infallible truth.

"Mr. Winder acknowledged himself *silenced*, but not convinced. He was evidently, however, less warm and positive toward the close of the visit, than when the dispute commenced; and dismissed his guest in the evening with much respect and friendliness.

"The next Sabbath Mr. Rodgers preached in the neighbourhood. Mr. Winder was one of his hearers: and the faithful and animated discourse, founded on Ephesians, ii. 8. "*For by grace are ye saved through faith; and that not of yourselves; it is the gift of God*," was made the means of reaching his heart.

"The next day, he called on Mr. Rodgers; not to cavil at the doctrine of *election;* not to speculate on the mysteries of religion, as matters of curious investigation; but as a convinced and humbled sinner, to ask, *what he should do to be saved.* His heart was now softened; his difficulties were in a great measure removed; he was convinced that if ever he were saved, it must be by grace alone; he was ready to acknowledge himself an instance of the sovereignty of divine grace; and in a short time found sweet peace and consolation, in those truths which a few days before appeared unscriptural and forbidding. Not long afterward, he united himself in communion with the Presbyterian church; was for many years, not only a distinguished, exemplary, and useful member, but also a ruling elder of that church in Somerset county; and often spoke of the revolution which his views and hopes had undergone, and of the circumstances attending it, with deep humility, and fervent thankfulness."

Mrs. Morris often spoke of this revolution of her father's sentiments, with interest and gratitude; as she considered it, under God, intimately connected with her own theological opinions and religious character. Though it happened several years before she was born, yet it gave such a character to her father's religious views, feelings, and conduct, and was the occasion of his placing in her hands, at an early age, such books as produced on her mind, an influence as lasting as life. Being the youngest of her father's family, and having no sisters near her own age, with whom she could associate in the amusements of childhood and early youth; and being, naturally, of an inquisitive, thoughtful, and discriminating mind, she sought from books that employment for her time which most persons, at that early stage of life, seek in childish toys and youthful trifling. And the father, observing the bias of his daughter's mind, and himself a man of reading, doubtless was careful to place in her way such books as he supposed would be best adapted, at once to improve her taste, strengthen her intellect, and instil into her mind those great principles of virtue and religion which, in after life, were so prominent in her character. Piously educated, she became early impressed with a deep sense of divine things, and an industrious student of theology and ecclesiastical history. At what time she became a member of the church, is not known with certainty. It was, however, early in life. On the 24th of February, 1783, she was married to James R. Morris, Esq., of Worcester county, Maryland, with whom

she lived happily until the 5th of April, 1795, when by the decease of Mr. Morris, she was left a widow—with two sons to rear and educate. She felt the responsibility of the charge, and with exclusive devotion, she performed the important duty. After her marriage, she left Somerset, and lived in Worcester county, near to, and part of the time at, Snowhill, during the life of her husband. After his death, at the request of her brother, governor Winder, she returned to Somerset, and resided near him until his decease. In 1823, some time after her brother's death, she came to Dover, Delaware; to spend the remainder of her days near her eldest son, Dr. William W. Morris. By this removal, she was placed almost entirely among strangers; where she had new acquaintances to make; new friendships to gain, and a new character to form. Aged persons enter a strange place and a strange circle of society, under peculiar disadvantages. In most cases, when they spend their latter days in the place where, in early years, they have formed a large acquaintance and gained a respectable standing, the friendships, the influence, and the reputation which they have acquired, accompany them in that advanced stage of life, in which the qualifications by which these advantages were obtained, are swept away by the flux of time; and they are esteemed, not so much for what they now are, as for what they once have been. But all these acquirements of one's better days, are lost, by a removal in the evening of life; and if again possessed, amid all the disqualifications of age and infirmity, (for which strangers are not generally disposed to make a sufficient allowance), *they must be sought anew.* But, although the health of Mrs. Morris, during her residence in Dover, was very infirm, yet *there*, as in other places where she had resided, she commanded the esteem and veneration of all that fell within the sphere of her acquaintance. Having been long a member of the Presbyterian church, and having connected with it all her earliest and fondest associations, she viewed with sorrow, the desolations which, in Dover, invaded that portion of God's Zion. About the year 1748, a Presbyterian church was collected in that town, by the Rev. John Miller; over which he was pastor, for forty-three years. At his decease, in A. D. 1791, the congregation was in a flourishing condition, and had almost completed a new brick meeting-house, which is still standing and in repair. But after his decease, the congregations of Dover and Duck Creek, were entrusted to the charge of a man who, renouncing the faith once delivered to the saints, became a disciple of Dr. Priestley, and scattered, instead of edifying the flock. So paralyzing was his influence upon the interest of religion, that many seriously disposed persons, who were formerly attached to the Presbyterian church, observing such an evident want of piety among the Presbyterians of Dover, broke off their connexion with them, and united themselves with the Methodist society. By the deaths and removal of the members, the church continued to diminish, until it was finally extinguished. Some of the descendants of the old members who were piously disposed, fell off to other societies; whilst others, retaining some of their Presbyterian partialities, neglected all the means of grace, because they possessed none of their own; and thus ultimately, became almost totally indifferent to religion in any form. And the consequence was, that though, at different times, attempts were made to resuscitate that congregation, yet all was fruitless. On the one hand, from the laxity and irreligion which produced its destruction, strong prejudices were entertained against the whole denomination; and on the other, there was almost an entire indifference to religion, by the great proportion of the population that had been reared under Presbyterian in-

fluence; so that, between the fires of prejudiced zeal, and the cold regions of religious apathy, a Presbyterian minister could scarcely obtain a hearing. Thus, when Mrs. Morris came to Dover, there was no Presbyterian church whose privileges she could enjoy; and no preaching by ministers of her communion, except, perhaps, once or twice a year, when some missionary passed along. Here she could truly say, "The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate." She felt for these desolations, and felt almost alone. But if she seldom was visited by the ministers of the gospel; and if she seldom heard it preached by those who proclaimed it in her most approved way, yet she never failed to refresh her soul by their ministrations, when opportunities were offered; and she ever made her house the theatre of hospitality, and of intellectual and religious entertainment, to those servants of Christ who did visit her. This state of things continued in Dover, until the spring of 1825; when, *principally* through her *importunity, personal influence*, and *liberal benefaction*, the gospel was once more preached, statedly, in the Presbyterian church of Dover. Presbyterian ministers, when passing, had for a long time preached in the state-house; but on Sunday, the 15th of May, 1825, the Presbyterian church was opened and occupied in publick worship. Then, for the first time after Mrs. Morris's residence in Dover, she saw her favourite sanctuary unfolding its doors, to welcome the worshippers into its long deserted and long lonely recesses. As she was going from her own dwelling, to attend divine service on that day, and drew so near the church as first to view its opened doors and windows, and the people standing ready to enter and hear the word, she seemed in a high degree to enter into the spirit of the hundred and twenty-second psalm—"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." The sight seemed almost to overcome her, and for a few moments to fill her soul with more than language could express—When she had a little recovered from the influence of her feelings, she exclaimed, "Oh, how does this remind me of other times! This is like what I have been accustomed to see from my youth!" During the whole short remainder of her life, she continued to attend church at all times, so far as her infirmities would permit, and rejoiced in the privilege; and she also employed means and influence, in every way within her power, to promote the interests of the Redeemer's kingdom. But the scenes of her earthly pilgrimage were soon to close. On the 2d of February, 1826, she was seized by the influenza, an epidemick that then prevailed, producing through the country very alarming desolations; which, from the debilitated state of her constitution by age and previous disease, found her a subject of very easy conquest. It soon produced in her a difficulty of respiration, and an indistinctness of speech, which rendered her condition truly distressing. Her disease continued some time to increase, until her life was despaired of; and all around her expected hourly her death. But by the indefatigable exertions of her physician, the rage of the devourer at last appeared to be assuaged, and her breathing became more easy, and her voice more clear. All, but herself, supposed her now almost out of danger. But from the commencement of her illness, she appeared to anticipate her dissolution; and her anticipations were just. Contrary to the expectations of her physician—when her acquaintances and friends were rejoicing in the hope of her speedy recovery—when she was supposed to be almost convalescent—on the morning of the 18th of February, her spirit, as if wearied with the shackles of earth and the incumbrances of mortality, and panting for the enjoyment of the glorious liberty of the children of

God; and as if dissatisfied that disease had not executed its desired message, and unwilling to await its return—her spirit made a sudden exit to another world. She closed her eyes in death, like one falling asleep; and nature forgot to struggle or to groan; and thus she experienced in her death, that

"Jesus *can* make a dying bed
Feel soft as downy pillows are."

(*To be continued.*)

Review.

BLANCO WHITE'S EVIDENCE AGAINST CATHOLICISM.

(*Continued from p.* 512.)

Did our limits permit, we should be glad to lay before our readers the whole of Mr. W.'s account of himself, contained in his first letter. But we must abbreviate a considerable part of it, intending, however, to insert a pretty large portion at the close; not only because it exposes the effects of Roman Catholicism in Spain, but the influence also of Unitarianism on the mind of the author in Britain. We think his statement in this latter particular, worthy of a very pointed and serious attention.

Mr. W., after his arrival in England, did not disguise his infidelity. But the mildness with which he was treated by "the excellent man to whom, for the first time in his life, he acknowledged his unbelief without fear," made a favourable impression on his mind. He read Paley's "Natural Theology" with advantage, and shortly after, "being desirous of seeing every thing worthy of observation in England," he went on a Sunday to St. James' church, in London. He had learned the English language in his childhood, and could understand the service fully. The prayers, although he did not believe what they contained, "appeared solemn and affecting." But he was most interested by a beautiful hymn of Addison, which formed a part of the service; and afterwards, for more than a year, he never passed a day without some devout aspirations. In the mean time, he read "Paley's Evidences of Christianity," which although not effectual to remove his scepticism, produced a conviction sufficiently powerful to make him "pray daily for Divine assistance," in the use of the Lord's prayer only. "This practice (he says) I continued for three years, my persuasion that Christianity was not one and the same thing with the Roman Catholick religion, growing stronger all the while." At length he became satisfied "of the substantial truth of Christianity." It then only remained for him "to choose the form under which he would profess it." In this he found no great difficulty; because, he remarks, "the points of difference between the church of England and Rome, though important, are comparatively few: they were besides the very points which had produced my general unbelief." A year and a half after first receiving the communion in the church of England, he "resumed his priestly character" in that church. This was in the year 1814. He then retired to Oxford, and spent a year, chiefly in the study of the scriptures; and after this he acted as tutor to the son of an English nobleman, till he was compelled to resign his charge, in consequence of growing infirmities. The rest of his story shall be given in his own words.

"Neither the duties of the tutorship, nor the continual sufferings which I have endured ever since, could damp my eagerness in the search of religious truth. Shall I be suspected of *cant* in this declaration? Alas! let the confession which I am going to make, be the unquestionable, though melancholy proof of my sincerity.

"For more than three years my studies in divinity were to me a source of increasing attachment to Christian faith and practice. When I quitted my charge as tutor, I had begun a series of short lectures on religion, the first part of which I delivered to the young members of the family.* Having retired to private lodgings in London, it was my intention to prosecute that work for the benefit of young persons; but there was by this time a mental phenomenon ready to appear in me, to which I cannot now look back without a strong sense of my own weakness. My vehement desire of knowledge not allowing me to neglect any opportunity of reading whatever books on divinity came to my hands, I studied the small work on the Atonement, by Taylor of Norwich. The confirmed habits of my mind were too much in accordance with every thing that promised to remove *mystery* from Christianity, and I adopted Taylor's views without in the least suspecting the consequences. It was not long, however, before I found myself beset with great doubts on the divinity of Christ. My state became now exceedingly painful; for, though greatly wanting religious comfort in the solitude of a sick room, where I was a prey to pain and extreme weakness, I perceived that religious practices had lost their power of soothing me. But no danger or suffering has, in the course of my life, deterred me from the pursuit of truth. Having now suspected that it might be found in the Unitarian system, I boldly set out upon the search; but there I did not find it. Whatever industry and attention could do, all was performed with candour and earnestness; but in length of time, Christianity, in the light of Unitarianism, appeared to me a mighty work to little purpose; and I lost all hope of quieting my mind. With doubts unsatisfied wherever I turned, I found myself rapidly sliding into the gulf of Scepticism: but it pleased God to prevent my complete relapse. I knew too well the map of infidelity to be deluded a second time by the hope of finding a resting-place to the sole of my foot, throughout its wide domains: and now I took and kept a determination to give my mind some rest from the studies, which, owing to my peculiar circumstances, had evidently occasioned the moral fever under which I laboured. What was the real state of my faith in this period of darkness, God alone can judge. This only can I state with confidence,—that I prayed daily for light; that I invariably considered myself bound to obey the precepts of the Gospel; and that, when harassed with fresh doubts, and tempted to turn away from Christ, I often repeated from my heart the affecting exclamation of the apostle Peter—'to whom shall *I go?* thou hast the words of eternal life.'

"For some time I thought it an act of criminal insincerity to approach, with those doubts, the sacramental table; but the consciousness that it was not in my power to alter my state of mind, and that, if death, as it appeared very probable, should overtake me as I was, I could only throw myself with all my doubts upon the mercy of my Maker; induced me to do the same in the performance of the most solemn act of religion. But I had not often to undergo this awful trial. Objections which, during this struggle, appeared to me unanswerable, began gradually to lose their weight on my mind. The Christian Evidences which, at the period of my change from infidelity, struck me as powerful *in detail*, now presenting themselves *collectively*, acquired a strength which no detached difficulties (and all the arguments of infidelity are so) could shake.* My mind, in fact, found rest in that kind of conviction which belongs peculiarly to moral subjects, and seems to depend on an intuitive perception of the truth through broken clouds of doubt, which it is not in the power of mortal man completely to dispel. Let no one suppose that I allude to either mysterious or enthusiastick feelings; I speak of conviction arising from examination. But any man accustomed to observe the workings of the mind, will agree, that conviction, in intricate moral questions, comes finally in the shape of internal feeling—a *perception* perfectly distinct from syllogistick conviction, but which exerts the strongest power over our moral nature. Such *perception* of the truth is, indeed, the spring of our most important actions, the common bond of social life, the ground of retributive justice, the parent of all human laws. Yet, it is inseparable from more or less doubt; for *doubtless* conviction is only to be found

* "These Lectures were published at Oxford, in 1817, with the title of *Preparatory Observations on the Study of Religion, by a Clergyman of the Church of England.*"

* "I believe it a duty to mention a work which, under Providence, contributed to put an end to my trial, I mean the *Internal Evidences of Christianity*, by the Rev. John Bird Sumner; a book which I would strongly recommend to every candid inquirer into religious truth, as containing one of the most luminous views, not only of the proofs, but the doctrines of the Gospel, which it was ever my good fortune to peruse."

about objects of sense, or those abstract creations of the mind, pure number and dimension, which employ the ingenuity of mathematicians. That assurance respecting things not seen, which the Scriptures call *Faith*, is a *supernatural* gift, which reasoning can never produce. This difference between the conviction resulting from the examination of the Christian Evidences, and *Faith*, in the Scriptural sense of the word, appears to me of vital importance, and much to be attended to by such as, having renounced the Gospel, are yet disposed to give a candid hearing to its advocates. The power of the Christian Evidences, is that of leading any considerate mind, unobstructed by prejudice, to the records of Revelation, and making it ready to derive instruction from that source of supernatural truth; but it is the *Spirit of truth* alone, that can impart the internal conviction of *Faith*.

"I have now gone through the religious history of my mind, in which I request you to notice the result of my various situations. Under the influence of that mental despotism, which would prevent investigation by the fear of eternal ruin, or which mocks reason by granting the examination of premises, while it reserves to itself the right of drawing conclusions; I was irresistibly urged into a denial of Revelation: but no sooner did I obtain freedom than, instead of my mind running riot in the enjoyment of the long-delayed boon, it opened to conviction, and acknowledged the truth of Christianity. The temper of that mind shows, I believe, the general character of the age to which it belongs. I have been enabled to make an estimate of the moral and intellectual state of Spain, which few who know me and that country, will, I trust, be inclined to discredit. Upon the strength of this knowledge, I declare again and again that very few among my own class (I comprehend clergy and laity) think otherwise than I did before my removal to England. The testimony of all who frequent the Continent —a testimony which every one's knowledge of foreigners supports—represents all Catholick countries in a similar condition. Will it, then, be unreasonable to suppose, that if a *fair* choice was given between the religion of Rome and other forms of Christianity, many would, like myself, embrace the Gospel which they have rejected? Is there not some presumption of error against a system which every where revolts an improving age from Christianity? Let us examine that system itself."

Near the beginning of his second letter Mr. W. observes—

"From the attention which I have of late given to the books which issue out of the English Roman Catholick press, I am convinced that there exist two kinds of writers of your persuasion; one, who write for the Protestant publick, and for such among yourselves as cannot well digest the real unsophisticated system of their Roman head; the other, for the mass of their British and Irish church, who still adhere to the Roman Catholick system, such as it is professed in countries where all other religions are condemned by law. In your devotional books, and in such works as are intended to keep up the warmth of attachment to your religious party, I recognise every feature of the religion in which I was educated; in those intended for the publick at large, I only find a flattered and almost ideal portrait of those, to me well-known features, which, unchanged and unsoftened by age, the writers are conscious, cannot be seen without disgust by any of those to whom custom has not made them familiar."

We can ourselves bear testimony to the justice of the representation made in this paragraph. The Papists do conceal some of their most revolting doctrines, as much as they can, from the eyes of Protestants; and especially from any individual whom they are seeking to proselyte from Protestantism to Popery. A lady of our acquaintance, some years since, the daughter of eminently pious parents in a Protestant church, was, within a few hours of the time at which she actually renounced Protestantism for Popery, earnestly entreated by us, to consider whether she could embrace a system, which consigned to hopeless perdition, all who *understandingly* refused the Popish communion—and of course, her pious parents among the rest. She professed to shudder at the thought; and insisted that the church which she was about to join, held no such opinion. It was utterly in vain that we offered to show her, from unquestionable Popish authorities, that in this respect she was in error—she would listen to nothing of the kind. Indeed it was sufficiently manifested, although not explicitly avowed, that her mind had been prepared to re-

ceive with perfect incredulity, every thing that we could offer—notwithstanding that this very individual had been accustomed, till within a short antecedent period, to receive every thing stated by us as fact, with reverential confidence, and to treat our opinions and reasonings with the utmost respect and deference. But now, every thing uttered by us, might as well have been spoken to a deaf mute.

Hence we are led to remark on another Popish artifice. It is that the devotees of this religion labour to make those whom they are endeavouring to proselyte believe, not only that they ought to regard the statements and opinions of Protestants as unworthy of regard, as coming from interested parties, but that the *general character* of those who oppose the Popish creed is so base and vile, as to render all they say undeserving of any serious consideration. The monstrous and disgusting falsehoods circulated by writers of note, the friends of the Papacy, touching the moral characters of Luther, Calvin, and other Protestant reformers, are known to all who are moderately versed in this subject. Nor does it appear that this artifice is forborne at the present time, and in this country. A letter now before us, from a gentleman in a neighbouring city, as worthy of credit as any man in the United States, gives this information—"A lady of this city, about going over to the Catholicks, had *Secker* and *Porteus* put into her hands. When asked what she thought of them—Oh, she said, she was informed that they were infamously bad men, and of course she could think nothing of what they had written." We do not imagine that we need to inform many of our readers, that it would not be easy to select two men of more unspotted character, or more worthy of credit, than Bishops Secker and Porteus. Not only in moral worth and purity, but in intellectual force and extent of erudition, they had few equals. What then are we to think of the information that these were such "infamously bad men," as to render every thing they said unworthy of regard? The letter of Mr. W., now under consideration, furnishes indeed an answer to our interrogatory, that might satisfy the mind of a devoted Papist. Mr. W. says—

"Murder itself is less sinful, in the judgment of the Roman see, than a deliberate separation from her communion and creed. I need not prove this to those who are disposed to recognise the Roman Catholick doctrines in the face of the world; but if any one still doubts the place which heresy holds in the Roman Catholick scale of criminal guilt, let him explain away, if he can, the following passage of the papal bull which is every year published in the Spanish dominions, under the title of The Cruzade. By that bull, every person who pays a small sum towards an imaginary war against infidels, is privileged to be released from all ecclesiastical censures, and receive absolution at the hands of any priest, of all, whatever sins, he may have committed, "even of those censures and sins which are reserved to the apostolick see, *the crime of heresy excepted.*"*

Now, as "the crime of heresy" was chargeable on Bishops Secker and Porteus, and is chargeable on every one who speaks or writes against the Roman Catholick Church, it may furnish a plea to those who are disposed to use it, that all who thus speak and write, are "infamously bad men."

Let us not be misunderstood—We would carefully avoid the slander we condemn. In every period since the Protestant reformation, there have been men in the Roman Catholick Church, and some among her clergy, who we do not believe would, on any consideration, have partaken in the detestable false-

* "Que puedan elegir Confessor Secular o Regular, de los aprobados por el ordinario, y obtener de el plenaria indulgencia, y remision de qualquiera pecados y censuras, aun de los reservados, y reservadas a la Silla Apostolica, ecepto el crimen de heregia." Bula de la Cruzada.

hood which we reprobate. Mr. Butler himself, with whom Mr. White is at issue, brands "the dogma of intolerance with the epithet of DETESTABLE." Fenelon, Massillon, Du Pin, Father Paul, and others whom we could easily name, would never, we are confident, have identified Protestantism with immorality. We wish we could say as much of the learned, eloquent, and courtly Bossuet. He, we think, (and we find evidence of the justice of our opinion in the letter before us,) would not have hesitated to represent it as improper, to concede that Protestants could be *upright men*—unless their Protestantism was chargeable to "invincible ignorance." But the liberal minded Roman Catholicks to whom we have referred, it is well known, were not considered as the best friends of the papacy—They were tolerated by the rigorous Papists, rather than approved—some of them indeed were grievously persecuted: and to this hour the thorough-going adherents to that church do not hesitate, as we have shown, to represent Protestants, however unimpeachable in veracity, as unworthy of belief in plain matters of fact—as men of such infamously bad character, that all they say ought to stand for nothing.

Mr. W.'s second letter, on "the real and practical extent of the authority of the Pope," is chiefly taken up with a controversy on this subject with Mr. Butler, the author of "The Book of the Roman Catholick Church." He convicts Mr. B. of a most palpable misrepresentation, in translating from the Latin, part of a sentence, in which certain deputies from the city of Palermo are stated as having prostrated themselves at the Pope's feet, and addressed him "as if they were saluting Christ the Lamb of God," and of applying to him the words of the mass—"Thou who takest away the sins of the world, have mercy upon us." Mr. B.'s translation purported, that the deputies from Palermo, after they had prostrated themselves at the Pope's feet, "Saluted Christ the Lamb of God," and addressed *him* as "taking away the sins of the world."

We have already said that we conscientiously believe that Popery is "*the man of sin*" of the New Testament; and on reading this address of the deputies of Palermo, stripped of the artful disguise put upon it by Mr. B., we were reminded of Dr. Doddridge's paraphrase, notes and improvement, grounded on 2 Thess. ii. 1—12. We think that what this excellent commentator, whose piety, learning and candour, are admitted by all Protestants, has said in his paraphrase on the 4th verse of the chapter referred to, is so much to the point before us, and so important in reference to the entire subject, that we shall not hesitate to insert it, as well as the note relative to the meaning of the original word σεβασμα, with the *improvement* of the whole section. The verse in our translation stands thus—

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

The translation and paraphrase of Doddridge are as follows—

"I now speak of one who opposes himself to the interest of true religion, by arts and enterprises in former generations unknown, and, as pride often goes before destruction, insolently exalts himself above all that is called God, or the object of religious worship,* taking upon him to control Divine institutions, and to model every thing according to his own arrogant pleasure. So that he himself, as God, sets

* "The usurpation of the papacy in Divine things is so unequalled, that if these words are not applicable to it, it is difficult to say, who there ever has been, or can be, to whom they should belong. The manner in which the pope has exalted himself above magistrates is equally remarkable and detestable; but I do not apprehend it so immediately referred to here, as his taking upon him to control every thing in religion. Σεβασμα has exactly the signification here given it. See Acts xvii. 23."

himself in the church, which is the temple of God, showing himself with such pompous parade, and such despotick authority assumed over the consciences of men, that so far as actions can speak, he in effect asserts that he is God, nothing human, and indeed nothing created, having a right so to dictate."

The improvement of the whole passage, of which this 4th verse and its paraphrase are a part, will be most impressively perceived, by first reading from the common version the first 12 verses of 2d Thess. ii. It is as follows—

"Let us behold with humble reverence the depths of the Divine counsels and judgments: God hath been pleased to suffer the craft of Satan to display itself, in reducing from his allegiance a great part of the Christian world, yet has he taken the wise in his own craftiness, so far as to make that very apostacy from Christianity an additional proof of its Divine original. Who that had only examined the genius of that holy religion, could have imagined that such a mystery of iniquity should have arisen in it, and that man of sin have been revealed? Surely, when the particulars of the description come to be compared with the accomplishment, it may seem owing to some judicial infatuation, that men of deep policy and great penetration, with this very passage of scripture in their hands, should have suffered the marks of antichrist to be so very apparent, even in many instances, beyond what might have seemed absolutely necessary for establishing that secular kingdom which they sought; particularly, that the pope on high day should set himself on a high throne, in the temple of God, to be there solemnly adored, and should have permitted his parasites so expressly to boast that he is God, and to give him, in some of their licensed and authorized works, Divine titles.*

"The scandalous and extravagant pretences which the followers of the papacy have made to miracles, exceeding in number, and some of them in marvellous circumstances, those of Christ and his Apostles, plainly display the energy of Satan, that father of frauds, pious and impious. And the most incredible lies, which they have, by solemn and irrevocable acts, made essential to their faith, show the strength of delusion, beyond what could have been imagined, had not fact led us into the theory. How dreadful is it to think of some of the expressions which the Spirit itself uses, when speaking of these artifices in deceit!—that they should be abandoned by God to believe a lie, that they may all be damned who have pleasure in unrighteousness,—that they might bring upon themselves eternal aggravated damnation. Who would not tremble, who would not grieve for so many of our fellow men, yea of those, who, degenerate as their form of Christianity is, we must yet call our fellow Christians, who are thus dishonoured, enslaved, and endangered? The Lord grant that they may not be utterly undone! Let them despise us, let them, by most solemn execrations annually repeated, devote us to destruction, and prepare against us all the instruments of it in their power, yet will we still pray for them. The Lord grant that they may recover themselves out of the snare of the devil, who are led captive by him at his pleasure! (2 Tim. ii. 26.) Let us recommend to Divine compassion the souls drawn after artful and wicked leaders, in the simplicity of their hearts, and take comfort in this thought, that the time will come, when the Lord shall destroy this son of perdition with the breath of his mouth and the brightness of his coming. May the remnant of God's people among them take the alarm, and come out from them in time, and be separate, that they may not be partakers with them in their plagues. (Rev. xviii. 4.)"

We hope to be excused for giving so long an extract from so well known a book as Doddridge's Family Expositor. But although well known to scholars and clergymen, it is found in but few hands in this country: And we wished to exhibit to our readers the sentiments, in regard to the Papacy, of a man eminently distinguished for mildness and charity, as well as for talents and erudition.

Mr. W. concludes his second letter, with exposing the concealment or duplicity of the Head of the Roman Catholick Church, in regard to the binding nature of any oath, which would limit the opposition of the members of that church "to doctrines and practices condemned by Rome."

"The persevering silence of the Papal see in regard to this point, notwithstanding the advantages which an authorized declaration would give to the Roman Catholicks of Great Britain and Ireland, is an indubitable proof that the Pope cannot

* "See Mr. Barker's sermon at Salter's-Hall, in the lecture against Popery; and Mr. Chandler's account of the conference in Nicholas-Lane."

give his sanction to engagements made in favour of a Protestant establishment. Of this, Bossuet himself was aware, when to his guarded opinion upon the scruples of James II. against the coronation oath, he subjoined the salvo:—"I nevertheless submit with all my heart to the supreme decision of his Holiness." If that decision, however, was then, and is now, withheld, notwithstanding the disadvantages to which the silence of Rome subjects the Roman Catholicks, it cannot be supposed that it would at all tend to remove them. To such as are intimately acquainted with the Catholick doctrines, which I have just laid before you, the conduct of the Roman see is in no way mysterious.

"It would be much more difficult to explain upon what creditable principle of their church, the Catholick divines of these kingdoms can give their approbation to oaths tendered for the security of the Protestant establishment. The clergy of the church of England have been involved in a general and indiscriminate charge of hypocrisy and simulation, upon religious matters. It would ill become one in my peculiar circumstances to take up the defence of that venerable body; yet I cannot dismiss this subject without most solemnly attesting, that the strongest impressions which enliven and support my Christian faith, are derived from my friendly intercourse with members of that insulted clergy; while, on the contrary, I knew but very few Spanish priests whose talents or acquirements were above contempt, who had not secretly renounced their religion. Whether something similar to the state of the Spanish clergy may not explain the support which the Catholick priesthood of these kingdoms, seem to give to oaths so abhorrent from the belief of their church, as those which must precede the admission of members of that church into parliament; I will not undertake to say. If there be conscientious believers among them, which I will not doubt for a moment, and they are not forced into silence, as I suspect it is done in similar cases, I feel assured that they will earnestly deprecate, and condemn all engagements on the part of the Roman Catholicks, to support and defend the church of England. Such an engagement implies either a renunciation of the tenet excluding Protestants from the benefits of the Gospel promises, or a shocking indifference to the eternal welfare of men.

"If your leaders, whom it would be uncharitable to suspect of the latter feeling, have so far receded from the Roman creed as to allow us the common privileges of Christianity, and can conscientiously swear to protect and encourage the interests of the church of England, let them, in the name of truth, speak openly before the world, and be the first to remove that obstacle to mutual benevolence, and perfect community of political privileges—the doctrine of exclusive salvation in your church. Cancel but that one article from your creed, and all liberal men in Europe will offer you the right hand of fellowship. Your other doctrines concern but yourselves; this endangers the peace and freedom of every man living, and that in proportion to your goodness: it makes your very benevolence a curse. Believe a man who has spent the best years of his life where Catholicism is professed without the check of dissenting opinions; where it luxuriates on the soil, which fire and sword have cleared of whatever might stunt its natural and genuine growth; a growth incessantly watched over by the head of your church, and his authorized representatives, the Inquisitors. Alas! "*I have a mother*," outweighed all other reasons for a change, in a man of genius,* who yet cared not to show his indifference to the religious system under which he was born. I, too, "had a mother," and such a mother as, did I possess the talents of your great poet, tenfold, they would have been honoured in doing homage to the powers of her mind and the goodness of her heart. No woman could love her children more ardently, and none of those children was more vehemently loved than myself.—But the Roman Catholick creed had poisoned in her the purest source of affection. I saw her, during a long period, unable to restrain her tears in my presence. I perceived that she shunned my conversation, especially when my university friends drew me into topicks above those of domestick talk. I loved her; and this behaviour cut me to the heart. In my distress I applied to a friend to whom she used to communicate all her sorrows; and, to my utter horror, I learnt that, suspecting me of anti-catholick principles, my mother was distracted by the fear that she might be obliged to accuse me to the Inquisition, if I incautiously uttered some condemned proposition in her presence. To avoid the barbarous necessity of being the instrument of my ruin, she could find no other means but that of shunning my presence. Did this unfortunate mother overrate or mistake the nature of her Roman Catholick duties? By no means. The Inquisition was established by the supreme authority of her church; and, under that authority, she was enjoined to accuse any person whatever, whom she might overhear ut-

* Pope: see his letter to Atterbury on this subject.

tering heretical opinions. No exception was made in favour of fathers, children, husbands, wives: to conceal was to abet their errors, and doom two souls to eternal perdition.—A sentence of excommunication, to be incurred in the fact, was annually published against all persons, who having heard a proposition directly or indirectly contrary to the Catholick faith, omitted to inform the inquisitors upon it. Could any sincere Catholick slight such a command?

"Such is the spirit of the ecclesiastical power to which you submit. The monstrous laws of which I speak, do not belong to a remote period: they existed in full force fifteen years ago: they were republished, under the authority of the Pope, at a later period. If some of your writers assume the tone of freedom which belongs to this age and country; if you profess your faith without compulsion; you may thank the Protestant laws which protect you. Is there a spot in the universe where a Roman Catholick may throw off his mental allegiance, except where Protestants have contended for that right, and sealed it with their blood? I know that your church modifies her intolerance according to circumstances, and that she tolerates in France, after the revolution, the Hugonots, whom she would have burnt in Spain a few years ago, and whom she would doom to some indefinite punishment, little short of the stake, at this present moment. Such conduct is unworthy of the claims which Rome contends for, and would disgrace the most obscure leader of a paltry sect. If she still claims the right of wielding "the sword of Peter," why does she conceal it under her mantle? If not, why does she not put an end to more than half the miseries and degradation of Italy, Spain, Portugal, and Spanish America, by at once declaring that *men are accountable only to God for their religious belief*, and that *sincere and conscientious persuasion must both in this and the next world, be a valid plea for the pardon of error?* Does the Church of Rome really profess this doctrine?—It is then a sacred duty for her to remove at once that scandal of Christianity, that intolerance which the conduct of Popes and councils has invariably upheld. But if, as I am persuaded, Rome still thinks in conformity with her former conduct, and yet the Roman Catholicks of these kingdoms dissent from her on this point, they have already begun to use the Protestant *right of private judgment* upon ONE of the articles of their faith; and I may hope that they will follow me in the examination of that alleged divine authority by which they are prevented from extending it to ALL."

We find that we are running too much into detail, for our very limited space, in the review of this book. But the subject is one of great present interest in the United States; and therefore, although we shall shorten our quotations from the following letters, we shall extract something from the most of them, and take the liberty to add some observations of our own at the close.

(To be continued.)

Literary and Philosophical Intelligence, etc.

The Glaciers of the Alps.—Glaciers have been most inaccurately termed mountains of ice:—They are on the contrary more properly valleys of ice. They are uniformly found in the deep valleys or ravines between the mountains, and in the deep hollow cliffs in the sides of the mountains themselves. They have been obviously formed by the immense avalanches of snow which fall in spring and summer from the precipices and sides of the bordering mountains, into the ravines below. The percolation of the melted water through the snow, which is again frozen in that state, renders it an entire mass of ice. As the enormous heaps which fall are not nearly melted before the close of summer, and the winter's snow still increases the mass—which the avalanches of the succeeding summer again continue to augment—it is not wonderful that in the course of ages, the enormous valleys of ice, we now behold, many of which are six or seven leagues in length, and of unknown and incalculable depth,—(which however in some places has been ascertained by the fissures to be upwards of three thousand feet,) should have been accumulated. The surface of the glaciers of the Alps from the Tyrol to Mont Blanc, is now computed to exceed twelve hundred square miles.

Potatoes.—When these useful roots are boiled for the purpose of feeding swine, or other animals, they should be put into bags or sacks, leaving room for them to swell; and when sufficiently boiled, the sacks should be taken out and left to

drain; for the water becomes so strongly impregnated by the poisonous properties of the root, as to be highly detrimental to animals in general. This will account for the disappointment of those persons who feed their pigs with potatoes, mashed with the water in which they have been boiled. When prepared agreeably to the above direction, potatoes become a most beneficial food for pigs; but they are by far less nutritious in the raw state; for the poisonous qualities not being drawn out by boiling, it counteracts the benefit of the farinaceous qualities of the root.

A Frankfort paper speaks of uniting the Seine with the Rhine, and thus of forming a water communication between that city and Havre de Grace, through the heart of France.

Longevity.—It appears by Worcester's memoir on Longevity, that New Hampshire furnishes a larger proportion of centenarians than Sweden or Russia. Of the ninety-three persons in New Hampshire, who reached the age of from one hundred to one hundred and ten, fifty-nine were women and thirty-four men; while all the five who arrived at one hundred and upwards, were men. Mr. W. considers the case of Peter Tortin or Zoten, of Hungary, the most remarkable instance of longevity known in modern times.—This man died on the 5th January, 1724, at the age of 185. A few days before his death he walked, with the assistance of a stick, to the post house in Horcock, to solicit charity.

Useful Invention.—An instrument is about to be engraved, invented by the teacher of the High School of Limekilns, which will be of very great practical utility in mathematics, but particularly in navigation. It is called the "Nautical Pnametron, or Seaman's Portable Correct Calculator." It is a most ingenious, yet simple and accurate, instrument, and does great honour to the inventor. By one operation it shows both the difference of latitude and departure—and with more correctness, and in one-tenth of the time, than can be done by any instrument or table yet published. It is so constructed that every distance, in difference of latitude and departure, is ascertained from one-hundredth part of a mile to one thousand miles, *ad infinitum*. It has been submitted to the trial and examination of several experienced seamen, besides mathematicians, who are all of opinion that it cannot fail in being highly serviceable, in facilitating that difficult and important part of navigation.

Surgery.—The operation of crushing the stone in the bladder was performed at the Hotel Dieu, in Paris on the 23d of Sept. in the presence of Baron Dupuytren, several physicians, and all the pupils of the Medical School. The operation was completely successful, as it was performed with great facility, and gave so little pain to the patient that he betrayed a disposition to fall asleep.

From the Charleston Courier, Nov. 22.

The following singular case has been communicated to us for publication. The facts, as stated, may be relied upon.

On the 24th Oct. 1826, about 12 o'clock at night, a negro girl belonging to a gentleman of this city, aged about 20 years, of a robust constitution, and apparently in perfect health, in consequence of strong excitement, caused from setting up with a black corpse, in company with a large assemblage of coloured people, who were singing, &c. as is common with these people on such occasions, fell into a lethargy—from which she was not roused, notwithstanding the application of blisters, the shower bath of cold water, &c. until the 31st of the same month, when she awoke, but could not separate her lower jaw from the upper one, until she was electrified, which was done on the 2d inst. when she ate food for the first time since being in that situation; but her tongue being contracted, she could not speak until the 21st inst. when she spoke and said she felt quite well, and free from any kind of pain. She was four weeks in this state. During the first entire week she was asleep, her pulse was good and natural, and her slumbers appeared calm and comfortable; but there was a total suspension of all the other animal functions except perspiration.

Two brothers, paper makers, at Turin, Lewis county, New York, have discovered a mode of manufacturing paper, from the bark of poplar, willow, and other kinds of wood.

The Memory of Summerfield.—The Young Men's Missionary Society of the Methodist Episcopal Church, have erected a beautiful Cenotaph to the memory of their late President, the lamented Summerfield. It is placed in front of the church in John-street, New York, near the western corner. The tablet is of black marble, finely polished, in the shape of a cone, and inserted in the wall of the church. Upon and near the base of this an urn is affixed, standing upon a pedestal, with a few volumes of books upon either side. From one side of the urn, a mantle hangs down in graceful folds, and

at the right of it is a half-unrolled scroll. The whole is beautifully sculptured from a block of very fine and beautiful white marble.

Among the *favours* granted by the emperor of Russia, at his coronation, was the *gift of* 120,000 *peasants* to different personages: Count Nesselrode received four thousand.

Dr. Parr used to express his sentiments of his three favourite divines, Hooker, Barrow, and Jeremy Taylor, as follows:—

Ὠκηρον μεν σιβω—θαυμαζω δε Βαρρουν—και φιλω Ταιλωρον.

Religious Intelligence.

SOUTHERN AMERICA.

We have read with great interest the report of Mr. Brigham, published in the Missionary Herald, "respecting the religious state of Spanish America." It seems to us that a more interesting subject for the meditations of those who love the cause of the Redeemer, cannot be found on earth. Here are fifteen millions of human beings, bearing the Christian name, a very large proportion of whom have never seen a leaf, or scarcely heard a sentence, of the Holy Bible—the depository of God's revealed will. Yet without a knowledge of this sacred volume, diffused among the people at large, it is the decided opinion of the enlightened missionary traveller, as well as the dictate of experience and a knowledge of human nature, that the citizens of our new formed sister republicks can never hope to sustain the free constitutions they have recently established, nor enjoy their personal rights and liberties under them: And it is evident to all, that without some just and influential views of the great truths and doctrines of the word of God, pure and undefiled religion, on the possession and practice of which depends the eternal salvation of the soul, never can exist. The patriot and the Christian, therefore, are equally concerned—the love of man and the love of God conspire to dictate—that vigorous and effective efforts be made without delay, to send a supply of the Bible, in their native language, to these millions of republicans, in the southern part of our extended continent. Bibles, we are told, they are not only willing, but earnestly desirous to receive. The wretched priesthood, under whose spiritual tyranny they have so long groaned, are no longer able to keep the people from the perusal of the sacred volume; although their influence, operating on popular prejudice, will not yet permit the general admission of Protestant preachers and teachers of youth. Exertions of the most active kind, ought therefore to be immediately made and unceasingly continued, to establish depositories of Bibles for sale, and, under proper limitations, for gratuitous distribution, in every part of Spanish America. The Pope, it is well known, is making his arrangements to preserve his influence in that whole region; and he will accommodate himself, we have no doubt, to the urgency of circumstances, in many respects; yet the free circulation of the Holy Scriptures he will unquestionably oppose, and endeavour to prevent by all the means in his power. *His* interests, and a general and accurate knowledge of holy writ, he well knows, can never flourish together. A speedy distribution of Bibles therefore, will be the very best means of preventing his obtaining the ascendency which he seeks. It will also hasten the event, which the enlightened part of the community in those countries wish for, but which the prejudices of the people at large now forbid—the full toleration of all Christian denominations in their worship and opinions. Let

this once take place—and Mr. Brigham thinks the time is rapidly approaching when it will—and we may hope, both that civil liberty will be fully and permanently established and enjoyed, and that the effects of the gospel, in the everlasting salvation of multitudes of immortal souls, will be happily experienced.—We hope that Bible Societies, both in Britain and the United States, will make special and immediate exertions, to establish depositories for Bibles, in every part of Spanish America.

EDUCATION SOCIETIES.

We have ever regarded the societies established in our country within a few years past for the education of youth, of promising piety and talents, for the gospel ministry, as among the most important institution of the day of Christian enterprise in which we live; and to the extent of our humble means and abilities, we have endeavoured to recommend and promote them. They have been instituted in almost all the religious denominations of our land; and we are glad to observe from their reports and the various publications of their friends, that they are, to a certain extent, patronized, and producing salutary effects. But we are persuaded that their patronage is not half as liberal as it should be, and that the cause of this is, that their importance is not estimated, half as highly as it ought to be. We do not believe, if pious Christians of the various religious denominations in the American union, could be made sensible how much the religious interests of this country are involved in the liberal patronage of education societies, that the pecuniary contributions for their support would be so lamentably scanty, as they certainly are. Yet we do not know what more can easily be done, than has been done and is now doing, to enlighten the publick mind on this interesting subject.

Beside the want of well qualified ministers of the gospel to fill many important vacancies in our cities and towns, as well as numerous destitute congregations in the well settled part of our country, the immense regions to the west and south are almost wholly without the stated administration of gospel ordinances—to say nothing, at present, of the want of suitable men for foreign missions. Whence the necessary supply of well qualified religious teachers is to be obtained, except from Education Societies, we are unable to tell. The wealthy do not generally educate their sons for the sacred office—If they are without piety, it is not desirable that they should—And however pious and willing to offer themselves for the gospel ministry, any of the offspring of the poor, and even of those in middling circumstances, may be, their parents cannot, without at least some assistance, give them the necessary education—The consequences of this to the church of Christ, are at this moment felt; and they must every year be felt with an incalculably increasing force, if not prevented by a great augmentation of aid to Education Societies. The prospect does and ought to pain every heart that prizes the institutions of the gospel, loves the Saviour, and knows the worth of an immortal soul.

An appeal is just now making on this subject to the members of the Presbyterian Church, and we do hope that it may not be made in vain. The Board of Education, established by the supreme judicature of this church, may, at the present hour, be considered as destitute of funds—All they had at command have been pledged—Nay, pledges have been given even beyond the amount of funds immediately at command; and a number of youth, of piety and talents unquestionable, and even distinguished, are earnestly entreating for aid which cannot be given them. Let professing Christians, whom God has entrusted with

a liberal portion of this world's goods, *consider their responsibility.* We say no more.

REVIVALS OF RELIGION.

We have been trying, from the various accounts we have seen of revivals of religion in our country, both in the statements of ecclesiastical bodies and in those of private individuals, contained in the publications of the day—to ascertain whether vital piety has apparently increased, or declined among us, within the year which closes with the present month. Our estimate is, that there has been, on the whole, an increase—although, from the nature of the case, the means of judging are not such as to afford certainty; and although in no one extended region of country, have there been those extraordinary appearances, which in some former years have been witnessed. But taking together the various places and congregations from which accounts have been published, of the special manifestation of Divine grace in the conversion of sinners, we are led to the conclusion, that the number of hopeful converts has been greater in the aggregate, in the present year, than in that which immediately preceded it.

We must however be permitted to remark, that in too many instances we have seen accounts, which we have wished had been more modestly and guardedly made.—We have sometimes seen broad statements of a revival of religion, which when examined, appeared to be little more than an incipient awakening, and this only among a small number, and of which the ultimate effects could not be known: And in other instances, we have observed a positiveness in pronouncing on the spiritual state of individuals concerned, and on the numerical amount of converts, which it seemed to us were exceedingly precipitate, and which perhaps, in all cases, would better be foreborne. Let it not be supposed from this, that we are at heart hostile to revivals of religion, (as we have been told that some have chosen to represent us) or opposed to a discreet and proper annunciation of them to the publick. Would to God, that revivals were a thousand fold more numerous than they are, if really deserving of the name—And even when there is much alloy of human imperfection, mingled, as there often is, in a work of saving grace, we still rejoice that some souls are won to Christ; for "what is the chaff to the wheat? saith the Lord." We also sincerely wish, that proper representations of the special manifestations of Divine power and grace, in particular places, should be suitably promulged. The knowledge of them rejoices the heart of every sincere Christian, and animates his prayers and his labours in his Master's cause, in hope that a similar blessing may be experienced among those with whom he is immediately connected. But we do certainly most earnestly wish that revivals may always be conducted, so far as human agency is concerned in them, in such manner as to be productive of the greatest good and the least evil—the most of the permanent fruits of genuine holiness, and the least of that intemperance of mere human feelings and passions, which is not only evanescent, but which often ends in increased hardness of heart, and sometimes in absolute skepticism or infidelity. We also wish that all appearance of ostentation and exaggeration should be carefully avoided, in the accounts of revivals—Yea, that there should be a modesty and reserve in speaking of them, and especially in speaking of the operations of that blessed Spirit, by whose agency alone a renewal from sin to holiness is ever effected. Were what we have here intimated to be duly regarded, we believe that the credit of true religion, and the benefit of young converts, and the reverence due to God the Spirit, would be alike consulted.

MISSIONS.

We have heretofore stated that the communications on the subject of missions have become so voluminous, that we cannot pretend to give them in detail—except such as are made immediately to us. We have however endeavoured, agreeably to our pledge in the Prospectus of our work, to give, in the course of the year, such a view of missions, as we thought would apprize our readers of the state of them throughout the world. We are somewhat in arrear at present, in consequence of assigning so large a part of our work to the Minutes of the General Assembly—But we shall, in our present number, give a selection of such communications relative to missions, in various places, as may be sufficient to exhibit the state of them in those places; and it is our purpose to pursue this plan for some months to come, till we shall have published as much as comports with our plan and our promise.

Comparative Claims of the Bombay Mission.

Though we are in need, as we have often stated, of help to carry on to the best advantage, the several departments of our missions, still, we have no claims, which, in our own opinion, would compare with those of our brethren at Bombay. We feel like pleading their cause, rather than our own. They are greatly afflicted, and are reduced to a very small number. Where can they look but to the Board, and to the young men in our Theological Seminaries? They certainly occupy one of the most important stations in the world, and at present, the entrance of labourers is unnoticed by government. Why not enter while there is room? We believe there is no mission, whose claims are greater, and we should be happy, also, to believe, that the prayers and faith of Christians in America concerning them, are in proportion to those claims.

In conclusion, the missionaries remark, with respect to the anxieties and responsibilities of their own situation, and as a reason why they should be remembered in the prayers of the churches:—

Our friends suppose, very justly, that every addition to our church is so much gain to our cause, and so much loss to the enemy; but all will very readily understand, that the care of watching over so many lambs of the flock in the midst of wolves—the labour of teaching so many babes in Christ the grand principles of the gospel—and the anxiety we feel for them in many ways—all unite to show us the necessity of great faith and constant prayer.

The additions to the church, mentioned in a preceding letter, increase the number of admissions from the native population, to *ninety*. Of these, it appears that *five* have died, and that *three*, at the date of the letter, had been guilty of such misdemeanors, as to render discipline a matter of Christian duty.—*Miss. Herald.*

SANDWICH ISLANDS.

Serious Attention to Religion at Kairua.

Extract of a Letter.

Very dear Sir,—Permit me, as an individual, to address you once more, and relate what the Lord has done towards us, since my communication in June last. As it is expected Mr. Thurston will prepare a joint letter for this station, embracing the most interesting particulars, I am thus enabled to dwell the more on those of a personal nature.

Soon after my return from Oahu, about the first of July, the Spirit of the Lord appeared evidently at work among the people of our charge. An increased attention to the preached word; the great concourse of people at the church, so as to fill it to overflowing, while numbers thronged the doors and windows to catch the sound; together with the establishment of several weekly prayer meetings;—all indicated that the Lord was with us in reality. Among the most prominent individuals, who profess to have enlisted themselves in the ranks of the faithful, resolving to become the followers of the Lord Jesus, are, Keoua, wife of Governor Adams, Kekupuohi, an aged chief woman, formerly the wife of Taraiopu, King of Hawaii at the time of its discovery by Capt. Cook, and a large proportion of chiefs of less distinction, both male and female. Since the commencement of this religious excitement, our houses have been daily more or less frequented by inquirers, who anxiously desire instruction in the principles of Christianity. We entertain hopes, that some have indeed experienced that change, which shall be their passport unto everlasting life, among whom are several young men, teachers in our schools. It is desirable, however, thaat none be admitted to

church membership, till after a suitable season of trial and instruction.

We look upon many of these first fruits as our future helpers in our labours of love. Others appear well, but are so disposed to trust to their own righteousness, that we have never encouraged them to think that they are truly interested in a Saviour.

Before I was laid aside, in August last, by sickness, I had received the names of sixty-three persons, of both sexes, who had visited me to inquire what they should do to obtain salvation; and since that time many more have been added to the number. The removal of Honorii to Hiro, (Byron's Bay,) was severely felt by all those who were disposed to serious inquiry. He had been with them daily, visiting from house to house, and in conducting their social meetings for prayer, so that the continuance of his presence was thought by them indispensable. But the return of Mr. Ruggles to Tauai, rendered his assistance to Mr. Goodrich an important object, in order to keep possession of that interesting station, until further aid shall arrive from America.

Our schools, scattered up and down the coast, form so many radiating points of Christian knowledge. The books put into their hands are all of a religious character, and whatever a native learns, he communicates to his friends who cannot read. I have often been surprised to hear those, who came from a distance, and had never heard preaching, or obtained a knowledge of the alphabet, repeat whole hymns by heart. It is now ten weeks yesterday, since, in compliance with several previous invitations, I visited some of the neighbouring villages to preach and inquire into the state of the schools. I was accompanied by five or six young native men, hopefully pious, who acted as a choir of singers. I sent them forward by two and two, to call at the several houses, which we were to pass, and invite the people to assemble, while I walked slowly in the rear to prepare my discourses. The day was clear, and the noontide sun shone fully upon my path, while not a noise was to be heard, save the dashing of the surf upon the rocks of lava that bound the shore. Those who have felt the direct rays of a tropical sun can best judge of its debilitating influence. But the interesting scenes before me sustained me through the day, during which I preached six times to more than 2,500 people. It was the most pleasing day that I have spent on missionary ground, because it appeared the most useful one. But it was the last, on which the righteous providence of God permitted me to speak in his name for ten weeks. I returned home late in the evening exhausted with fatigue and hunger, but inwardly rejoicing in the glorious prospects now opening among our schools. Whenever a school-house is erected, a place is provided for the worship of the true God, and the voice of prayer is heard morning and evening to ascend up to the ears of the Lord of Sabaoth. I had intended the excursion above mentioned as the beginning of a series of visits to different parts of the island, but the Lord was pleased to order otherwise, at least for a season.

Illness of Mr. Bishop.—Two days after this, I was taken ill of a fever, which continued ten days, when I became convalescent. But when I had nearly recovered, I was, in consequence of over exertion, seized with a relapse, which continued longer than my former sickness, and brought me to the lowest extremity. But the Lord heard my petition, and raised me from my low condition, to preach once more the tidings of salvation. Yesterday, for the first time, I ascended the pulpit, and spoke from these words of the Psalmist; "I love the Lord because he hath heard the voice of my supplications." I am now restored to nearly my former health, and am enabled to sing of his mercies, and of his chastisements. My beloved companion has been afflicted for the last four months, with a severe bowel complaint, which has entirely prostrated her strength. I trust that she is now somewhat better. During my late illness, she was mostly confined to her room, and wholly unable to render me that assistance, which my case demanded. I was not left, however, without a helper. Mr. and Mrs. Thurston laid aside all other avocations to attend upon us, and proved themselves truly worthy the appellation of brother and sister. Night and day Mr. Thurston watched by my couch, both as nurse and physician, till he was exhausted, and Mr. Ely came to his relief.

I remain, Dear Sir, yours in the Gospel.

A. BISHOP.

Missionary Herald.]

Contrast of the Present with the Past.

EXTRACT OF A LETTER FROM MR. ELY.

Dear Sir,—When we first landed here, the people as a body were unbelievers, determined to remain in ignorance, rejected the proposals made for their instruction, and despised the word of life. They were profligate in their lives, and bent on every evil work. We have seen the mother beat her son-in-law for his efforts to screen her daughter, the wife of his bosom, from being corrupted by a

foreigner. We have witnessed the whole village, with few exceptions, intoxicated from day to day—heard their horrid yells; and, in the domestic circle, seen the effects of their rage. I have heard the daughter of eight years, pleading for the life of her mother at the hand of her intoxicated father, and anon wailing over her father, who had fallen by a stone wielded by the wife of his bosom.

But now they are changed; *externally* they are *universally changed.* They have abandoned their evil practices. No female is known to visit a ship, for the infamous practice of prostitution. No one is intoxicated. There are no family broils. All may be said to be believers in Christianity, so far as the question of its divine origin is concerned. Family worship is generally prevalent, and kind attentions every where prevail.

The natives are engaged in learning to read, and calls for books are much too numerous for our means of supply. Often we are solicited to hasten the translation of the Scriptures, that they may have them to read in their own language: and the principal topic of conversation among the natives, concerns the word of God. The inhabitants of neighbouring villages flock by hundreds to our church, at our seasons of worship.

Three females, a few weeks since, came from a distant village to inquire into the new way. They said they had heard, and that they were convinced, that this word was from the Lord; and they begged, with tears, that some one might go over and teach them the way of life, that they, too, might be saved. Nor is this a solitary instance. Such calls have become very frequent.

When the inhabitants of Kaavaroa visit distant villages, where the news of this great salvation is noised abroad, the natives lead them to their houses, and inquire eagerly of them concerning it. And in my excursions, they voluntarily collect in large companies to receive the word at my mouth.

Specific Cases of Serious Inquiry.—Kapockulou, who lives here, was formerly the high priest of Tamehameha. A son of his died a short time since, a hopeful convert. His daughter, about 18 years of age, a very intelligent girl, is also, we hope, a true penitent. When her brother died, she expostulated with her parents, and earnestly entreated them to prepare for death. "Can you remain in hell?" she said, "My brother is dead. *He* we hope, has gone to heaven: you are in the broad road. We have lived together in this world. Shall I go and meet my brother in heaven, and leave you to go to hell? Shall we be separated in the future world?" With such words she exhorted them. They are now very interesting inquirers.

Last Sabbath I propounded Kapiolani for admission to the church. Kamakau, and his wife, and Alahai, a young chief who lives with Naihe, are expecting to unite in the course of three or four months. A number more give pleasing evidence of piety, though we think it not best to hasten their baptism. And a still greater number are silently inquiring the way of life.

Native Missionary Society.—A few days since, a number of the natives formed themselves into a society, to aid by contributions in the support of their missionary. They have already contributed to the amount of 50 dollars, in articles of clothing and provisions. This, considering their poverty, we think liberal. They say they love God, and they wish to aid their missionary, whom God has sent to them to preach the Gospel of Christ.

It should be far from us to boast of any thing that we have done, or to speak of the work as affected by our agency. We would give glory to God as the only efficient Agent in the conversion of sinners. Little did I expect, when I first removed here, that my eyes would in so short a time, be permitted to see so much that is favourable for Zion. Indeed, I had calculated to witness a long dreary night of toil, and care, and discouragement. But God has been better to us than our fears; and in his name we have abundant cause to rejoice. And could our Christian friends in America witness what we have witnessed, they, no doubt, would rejoice with us, and be encouraged to do more for the enlightening of the gentiles.

Requesting an interest in your prayers, and in the prayers of our patrons and friends, that we may be sustained to perform faithfully the work assigned us as missionaries, and that, by a Divine blessing, we may be instrumental in gathering the gentiles into the church of Christ, I subscribe myself yours in the Gospel.

JAMES ELY.

Missionary Herald.]

CEYLON.

Stated Weekly Exercises.

Immediately after morning prayers, on the *Sabbath*, the members of the church, belonging to the school, and such others as are inclined to attend, hold a religious meeting, conducted by themselves. At half past nine o'clock, the members of the school attend publick worship. In the afternoon, eight or ten students, who are

considered best qualified for the service, are employed, either in teaching Sabbath schools in the adjoining villages, or in distributing tracts and conversing with the people. We think it important, that all who cordially receive the Gospel, be made distinctly to understand, and cheerfully to obey, the injunction of our Lord, "Freely ye have received, freely give." The other members of the school attend a meeting at three o'clock in the afternoon, and repeat, in answer to questions proposed, the substance of the sermon delivered in the morning. This exercise may, with propriety, be considered the "improvement" of the sermon. The subject is made more personal, and a deeper impression is often made on the occasion, than at the public preaching of the word. —In the evening, all assemble to recite a biblical lesson, prepared by them in the course of the day.

On *Monday morning*, as there are no recitations, the time is spent in settling the monitors' bills, and in attending to other things relating to the discipline and government of the school.

On *Tuesday evening* is held a religious meeting, attended by the two missionaries at the station, the students, and a few others, for the purpose of expounding Scripture. The portion selected for this purpose, for several months past, has been the Acts of the Apostles.

On *Wednesday morning* there are no recitations. About one half the members of the school, being associated for the purpose, hold, at that time, a meeting for prayer and conversation on religious subjects.

On *Friday*, at noon, it being a weekly season for fasting and prayer, a religious meeting is held, from half past 12 to 2 o'clock. The object of setting apart this season for fasting and prayer is, to supplicate the special blessing of the Spirit of God upon the school—to enable all the members of it to become contributors to the Bible Associations established in this place—and to communicate information relative to the progress of the Christian cause.

On *Saturday evening*, a meeting is held with the members of the church at the station, and with the candidates for admission.

At the quarterly public meeting of the Bible Society, six or eight students in turn, prepare translations from English into Tamul, or write themselves addresses in Tamul, for the occasion.

These meetings have generally been interesting seasons.

General Remarks.

From the statement here given, it will be seen, that most of the students are pursuing *two* courses of study;—the one in Tamul, and the other in English, which have but little connexion with each other, and that the occasional exercises of the school are numerous. Consequently their progress in any particular branch, will be proportionably slow, and their studies must be continued during a long period, if they would complete that course of education, which we now contemplate, and deem highly important.

When it is remembered, that several youths of the best promise now in school, were raised from a state of indigence, and commenced not only the English, but even the Tamul alphabet in our Charity Boarding Schools, their present attainments must be considered highly creditable to themselves, and encouraging to all immediately concerned in their education.

Moral and Religious State of the School.

On a review of God's dealings towards the school the past year, we perceive numerous reasons for special thanksgiving and praise. In addition to a constant succession of common mercies, we have repeatedly been favoured with special blessings of the highest order. By the effusion of the Holy Spirit at two different periods, in the course of the year, almost every individual has been roused to a solemn consideration of those subjects, which relate to his present state, and future destinies. Many, as we are taught from the word of God to expect, though much alarmed on the first discovery of their being in an impenitent state, straightway forgat what manner of persons they were.

Others, though for a time in earnest to secure their salvation, have rendered it evident, that their impressions were superficial. How many of those, who appear to be thriving plants, will wither and die, or be choked by the thorns and briers that surround them, it is impossible now to say. Judging, however, from present appearances, we may and do rejoice in the belief, that some of them are like seed sown on good ground, that will bring forth fruit, some an hundred fold, some sixty, and some thirty fold.

Even those, who are now the most thoughtless, received a degree of light and knowledge, during the season of general excitement; which now renders them much more susceptible of good impressions, when the truths of the Gospel are brought before them, than formerly, As the fallow ground has been broken up, it is comparatively easy to cast in the good seed.

Whether, therefore, we contemplate the condition of those, who, we hope, have been recently converted, or of those

who have but begun to seek the blessings of the Gospel, or of those who are at present the most inattentive to their spiritual concerns, it is impossible duly to estimate the magnitude of the blessing bestowed upon the school, by those special visitations of Divine grace, with which we have been favoured. The school assumes a new aspect. A powerful impulse has been given, highly conducive both to the literary and religious improvement of all its members.

Those who were formerly members of the church, have been greatly strengthened and encouraged by new accessions to their numbers. Those who have recently made a profession of their faith in Christ, are now watching for the souls of their school fellows, labouring by prayers and exhortation to bring all within their reach to the knowledge of the truth.

Those who are almost persuaded to be Christians, but dread the consequences of openly avowing their convictions of truth and duty, are constantly exhorted, both by the precept and example of those whom they love and respect, to make an unreserved surrender of themselves to the Lord.

And those who are apparently farthest from the kingdom of grace, are constantly, and in various ways, reminded, that now is the accepted time, and the day of salvation. We have often prayed, and invited our friends and patrons to unite with us in praying, that God would bless this infant seminary, that it may be made a blessing. We have laboured for the conversion of those instructed in it, that they may become instrumental in converting others. Our hearts are affected by the evidence before us, that the Lord has listened to the voice of our united supplications, and crowned our feeble efforts with a larger measure of success, than we had dared confidently to expect. By these precious tokens of Divine favour, we have already received a hundred fold reward, and are greatly encouraged to persevere in our labours.

The members of the Central School, in September of the last year, were 34 in all. Beside these, there were ten others, who had not English names.—At page 303 of the Missionary Herald for last month, it was mentioned, that 18 were received into the school early in the present year, making the number in the school at that time 53; *of whom twenty-two were members of the church.* It would seem, that there had, meanwhile, been some dismissions, of which no notice has been received. The institution was never more flourishing, than at the latest dates. It was beginning to attract the attention of learned natives, and was growing in popularity.

The school at Tillipally has been made, as has already been stated in this work, a preparatory school, in which the incipient stages of education have a special regard to the course of study pursued in the Central School at Batticotta.

CHILDREN IN THE CHARITY BOARDING SCHOOLS.

A late letter from Mr. Winslow to the Treasurer of the Board, contains remarks on the subject of giving names to children in Ceylon, to which those who are or design to be, benefactors of such children, are invited to direct their attention.

Your letter, containing a list of children to be supported, has, I am informed, reached Jaffna. The directions concerning the naming of children, and of schools, will be attended to. It is our custom to keep lists of the children to be supported, taking the names from your communications, and from the Herald. This list we correct, and add to, from time to time, as we find that payments are discontinued, or new ones made.

In naming the children, our general practice has been, to take the names in order, giving preference to such as have been longest supported. We have not been able, consistently with other duties, and with what we conceived to be the best interests of the mission, to take, at one time, as many children, as there are names on the list to be appropriated; but we design to give every benefactor his turn, and are now enlarging the number of children, so as more than to make up for what fell off, or were dismissed, when we formed the preparatory school at Tillipally.

These schools are now coming under such regulations, as will enable us to receive as many boys, as the prospect of continued support and future usefulness will probably make it expedient to take. We have not heretofore *pushed* the system so fast, perhaps, as our friends have wished, or have thought expedient; because we have *seen* and *felt* difficulties, which they could not; and have been constrained to go more slowly on this untried ground, than we had ourselves even anticipated.

The benefactors of these children will, it is hoped, have *long patience*, and continue their support; in which case there is no doubt a fair trial of the effects of their charity will be made.

As to disappointments arising to the benefactors, from their beneficiaries not turning out well, they may comfort themselves in the thought, that the money given by them to the object, though it does not produce all the *immediate* fruit which they hoped, has assisted in keep-

ing the *plan* in operation, which has already brought forward many interesting and promising youth. Their agency has been equally important, in producing the beneficial results, with that of those, whose beneficiaries bid fair to the greatest degree of good. A large number of children must be taken and partially educated, to obtain a few deserving of long continued patronage; and if among a handful of pebbles, one diamond be found, that will abundantly repay much labour and expense in the research. If any are remarkably anxious that those whom they support should prove to be the *diamonds*, I know of no better method than for them to make it a subject of unceasing fervent prayer.—There is reason for thankfulness, that so many are likely to answer, in a good degree, the expectations of their benefactors. [*Missionary Her.*

From the Missionary Chronicle of the Evangelical Magazine.

PROGRESS OF THE GOSPEL AMONG THE NATIVES OF THE HARVEY ISLANDS, &c.

Among the important objects which engaged the attention of Messrs. Tyerman and Bennet, the Society's Deputation to the South Seas, &c, prior to their leaving the islands and proceeding to the Colony of New South Wales, was the adoption of some plan for keeping up a regular intercourse between the Missionaries and the Tahitian teachers, who had been stationed in the surrounding islands. The plan, which appeared to themselves and the Missionaries to be most eligible, was, that a vessel should be every year engaged for this specific purpose. On the proposal being submitted to the Directors, they agreed to allow, on behalf of the Society, an annual sum for the object, on condition that one or more of the Missionaries should always proceed on this service. In pursuance of this arrangement, the brig *Haweis* was, in the autumn of last year, engaged by the Missionaries for a voyage to the islands in question. Messrs. Bourne and Williams having visited Harvey Islands in 1823, it was considered proper by their fellow-missionaries that one of them should take the lead in the present undertaking. The lot fell on Mr. Bourne, who accordingly embarked, on the 30th of September, on board the *Haweis*, accompanied by a deacon from each of the two churches of Raiatea and Taha, and proceeded to the Harvey Islands, and from thence to the islands of Raivavai, whence he returned to Raiatea. It is with great pleasure that we communicate to our readers the following extracts from Mr. Bourne's journal of his voyage, containing very gratifying statements relative to the progress of the gospel, amongst the natives of the islands visited.

HARVEY ISLANDS.*

Island of Manaia (or Mangeea).

It will be recollected that Davida and Tiere, (or Tepaira) were left at Manaia by the Deputation, on their way to New South Wales, in June, 1824. Tiere died about three weeks before my arrival. During the first two months of their residence on the island, a few embraced the Gospel, and that number has since increased to one hundred and twenty. These were easily distinguishable among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behaviour. We proceeded to the teacher's house, which we found equal to any, and superior to most of the houses of the natives at the Society Islands. Not far from the teacher's house is the chapel, around which the dwellings of the Christian converts are scattered.

After the curiosity of the crowd had been a little satisfied, I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and receive the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice to Davida, in reference to the work in which he was engaged, and promised that another labourer should be sent to him the first opportunity. After supplying him with elementary books, &c., and what few articles we could spare, for his own use, and for barter, I commended him to God, and bade him farewell. We then returned on board, and bore away for Rarotonga.

The number of inhabitants in Manaia, is from one thousand to one thousand five hundred. The people who have embraced Christianity, are diligent in their learning. Some can read the Spelling-book, and a few are beginning to read the Scriptures. Family and private

* Situated between 19° and 22° S. Lat. and 160° W. Long., and between 500 and 600 miles S. W. by W., of Tahiti.

prayer is strictly observed among them, and they pay great respect to their teacher; and although the king and the principal part of the people are still idolaters, yet they are all upon friendly terms with Davida, frequently visiting him, and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity in the island, and there is reason to hope that the Gospel will be embraced by every individual in it.

Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few. They display great ingenuity in the fabrication of their cloth, canoes, stone axes, and ear-ornaments. Their heads are profusely covered with figured cloth, red beads, and sinnet of beautiful workmanship. Their language approaches nearer to that of New Zealand than Tahitian.

The teachers have been industrious in cultivating yams, pumpkins, and melons, all of which were before unknown here; fowls, also, and hogs have been introduced, and are upon the increase. We left with the teachers some sweet potatoes for seed, which will prove a valuable addition to their stock of eatables.

Rarotonga, October 5.—Arrived at Rarotonga. We went on shore, and were welcomed by the teachers (Papeiaha and Tiberio), and a considerable number of the people. It being the evening of the week-day lecture, I addressed a congregation of about one thousand five hundred persons, from Psalm cxviii. 1.; *O give thanks unto the Lord, for he is good; because his mercy endureth for ever.* The greatest attention was paid to what was spoken. I spent the evening with the king and teachers, who consulted me upon the general affairs of the islands, and informed me what had taken place during the past six months.

Since the vessel was here last, the most determined hostility had been manifested by the remaining idolaters, against those who had embraced the Gospel, and had eventually led to a conflict, which terminated, without loss of life on either side, in victory on that of the Christians. The vanquished have since entreated their names to be enrolled as worshippers of Jehovah, and the cumbrous deities, fourteen in number (being about 20 feet long, and 6 feet in diameter), are now lying prostrate, like Dagon of old.

The chapel, 240 feet by 42, is an excellent native building, well plastered. The king's house, 36 feet by 24, is plastered, and tastefully fitted up in the interior, with painted cloth and ornamental shells. It contains eight rooms, with boarded floors. Adjoining, is another plastered house, 138 feet by 20, in which the king eats, and where his servants and dependants reside. Makea is a fine handsome man, much resembling, in his features, the late King Pomaré. He has eight sons and four daughters. The house in which the two teachers reside, is another good building, 90 feet by 30, most of it floored with boards, and containing various apartments, furnished with bedsteads, sofas, arm-chairs and tables, all of native manufacture. There are several hundred houses in the settlement, of which one hundred and eighty are plastered.

The king and principal chiefs can read well in the Tahitian Spelling-book, and hundreds, yea, I may say, thousands of men, women and children are making rapid progress in learning. Dr. Watts's Catechism of Scripture Names they have learned perfectly, as well as the Tahitian Catechism. Family and private prayer is generally observed. Plurality of wives is entirely abolished. The people show great respect to their teachers. Three kings (or principal chiefs) formerly governed the island, (viz. Makea, Tinomana, and Pa,) between whom frequent and bloodly wars formerly raged; but now, by universal consent, the whole power is vested in Makea; and thus contention for power, that apple of discord, has been wisely cast away by the islanders. Cannibalism and infanticide* also have ceased. The population of this island may be safely estimated at from six to seven thousand. The people are much given to cultivation, and men, women and children are continually employed on their plantations.

In the evening, those who had been baptized made a feast, to which we were invited; and while we were partaking of the luxuries of the island, several of the natives got up and made some sensible speeches. One observed, that our Lord foretold Peter's denial; let us also (added he) beware lest we deny him in our hearts. Another made some judicious remarks on John iii. 6; *That which is born of the flesh is flesh, and that which is born of the spirit is spirit.* And I must confess, I was surprised to hear such addresses from those who so short a time ago were ignorant idolaters. After this meeting was concluded, we retired to the chapel, where I was employed in re-writing down the names of the candidates, previous to baptism on the morrow.

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* Infanticide was confined to female children. There were formerly *arreois* among the people of this island, but they never murdered their children.

October 7.—About noon, the people assembled at the chapel, to the number of about two thousand. I addressed them from Matt. xxviii. 20, *Teaching them to observe all things*, &c. &c.; after which I baptized one hundred and ninety-four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the young people and children. About seven hundred attended. They correctly answered every question in Dr. Watts's Catechism. I afterwards addressed them, and concluded with prayer. On this island, the Lancasterian system of instruction could be fully acted upon, as the young people and children cannot leave home, such is the extent of the population, without danger of starvation.*

In the evening, the people held their stated Friday evening meeting, in the chapel, which was lighted up with candle-nut oil. About three thousand were present. I commenced with prayer and an address, after which several passages of Scripture were correctly quoted and appropriately applied by the natives. The two deacons who accompanied me then addressed them in an encouraging manner. I could not help contrasting the behaviour of the people now, with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy as though we had been among our own people. Then the natives came alongside the vessel without any clothing at all, but now the greatest propriety in dress was manifested among all classes. At our former visit, the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Makea; but now he has given up all his own wives (formerly eight in number) except one. He is constant at school, is diligent in his attendance on *the means of grace*, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than on any other in the South Seas with which I am acquainted.

October 8.—In the morning the people again assembled at the chapel. I addressed them on the subject of the *new birth*, after which, I baptized one hundred and twenty-nine adults, and seventy-one children, making altogether four hundred and ninety-six, who have been baptized during our present visit. One thousand were baptized formerly, so that the whole number of those who have now received the ordinance of baptism on this island, is one thousand four hundred and ninety-six. On this occasion, the number of natives present could not have been less than from three thousand five hundred, to four thousand.

The Tahitian teachers, Papeiha and Tiberio, deserve great commendation for their activity and diligence in their work. They have taught the people to make bedsteads, sofas, chairs, &c. They have themselves acquired a great deal of the Rarotongian dialect, and, when reading the Scriptures, giving out the Tahitian Hymns, and in their prayers and addresses, they substitute numerous words of the Rarotongian dialect instead of the Tahitian, that the people may more clearly understand the Word of Life; so that I am now more convinced than ever of the necessity of a Version of the Scriptures, for the use of the natives of Harvey-Islands, and the sooner it is commenced the better.

Much has been said in Europe, &c. concerning the success of the Gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, European Missionaries laboured for fifteen long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavouring to ascertain whether or not there really was such an island; and all the guidance we were able to obtain, was from the king of Atui, who had never seen it himself. Two years ago the Rarotongians did not know there was such a name as JESUS, or such good news as the Gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behaviour, equals, if not excels, whatever has been witnessed at Tahiti and the neighbouring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European Missionary had set his foot upon the island. I have been accustomed to see such changes as have taken place in the various islands of these seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. I

* In the Society Islands, where, before the people embraced Christianity, the population had been so much reduced by wars, infanticide, &c. the children ramble from place to place, and from island to island, always sure of procuring the means of subsistence.

could not help earnestly desiring the presence of my Brother Williams, that as he had shared some disappointments with me last voyage, so he might share with me the joy, which the change which has since taken place is calculated to produce. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect Rarotonga will become one of the most important among the missionary stations in these seas. We left a large supply of elementary books, and, after giving the teachers a word or two of encouragement, and taking leave of the king and people, we went on board, and stretched across for Aitutake.

The missionary visited the other islands in the group; but we cannot give the details.—The appearances were much the same in all.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.

Of L. Desauque, six months' rent of the stable back of the house occupied by Rev. John W. Scott, for the Contingent Fund - - - -		$20 00
Of Rev. Robert W. Condit, collected by him in the Presbytery of Hudson, for the Professorship to be endowed by the Synods of New York and New Jersey, viz.		
In Bethlehem - - - - - - - -	$5 00	
Goshen - - - - - - - -	28 43	
Chester - - - - - - - -	3 68	
Florida - - - - - - - -	13 00	
And Ridgbury - - - - - - -	6 31	
		56 42
Of Rev. Wm. M. Engles, the balance in full of his subscription for the Professorship to be endowed by the Synod of Philadelphia - - -		50 00
Total		$126 42

View of Publick Affairs.

The last month has afforded no news, either foreign or domestick, of much general interest. We shall however, as usual, briefly chronicle what we have noted.

EUROPE.

BRITAIN.—The latest advices which we have seen from London, were of the 18th of October, and from Liverpool of the 21st. On the 18th of that month, the period expired in which any lotteries in Britain could be made under sanction of law; and it was the hope of the friends of good morals, and the enemies of gambling, that no law would ever again authorize any lottery in that kingdom. It appears that the avails of the governmental lotteries, did not exceed £250,000 per annum.—This was surely selling public morals *cheap*. Our country is more given than we could wish it were, to the imitation of whatever is done in Britain. But an imitation now, would, in our opinion, be highly beneficial. We are well persuaded that all lotteries—no matter for what purpose made—are injurious to the virtue, industry and happiness, of those who deal in them; and the dealers in them are numerous and increasing. We wish that they were forever banished from our land.

We think there is evidence that the wide spread distress in England, Scotland and Ireland, arising from the want of employment, and of commercial credit and activity, is gradually diminishing.—Trade and business in general, are certainly reviving.—The poor, however, still suffer greatly.

The Duke of York has been seriously ill. He is represented as dropsical, and the prospect of his succession to the British crown, to be far from flattering. This will

cause no regret to the friends of Catholick emancipation; as the Duke is literally the *sworn* enemy of that measure.

The issues from the bank of England are reported to have been £30,000,000 sterling. It is said that a cabinet council was called to require the bank to withdraw from circulation a portion of its paper; but that the measure was opposed and defeated by Lord Liverpool, on the ground that "the country could not yet bear a repetition of the contracting operation."

The Roman Catholicks in Ireland, or their priests rather, are making vigorous exertions to impede the operation and influence of Bible Societies; and riotous proceedings are in some instances the result.

FRANCE.—We have not been able to note any information from France, within the last month, of more importance than that the British minister, Mr. Canning, was receiving the most marked expressions of respect in Paris, from the king, the court, and the foreign ministers:—and that the king's return from St. Cloud, his summer residence, to the palace of the Thuilleries, was a spectacle of royal parade and magnificence, that made a great impression on the Parisians.—Our minister, among others, is said to have given a dinner to Mr. Canning. We do not believe for ourselves, that Canning is staying at Paris for no higher objects than to eat French dinners and receive French compliments. What has been the main scope of his visit, we pretend not to say—possibly a commercial treaty—something, it may be, in favour of a more effectual suppression of the African slave trade—or the removal of the French armies from Spain—or some arrangement in behalf of the poor Greeks—But the secret will be out before long.

SPAIN.—We are not able to conjecture when the miseries of this unhappy kingdom are likely to be terminated, or materially diminished. We have lately become convinced that the source of the national calamities which afflict Spain, lie deeper than we had supposed. We are now thoroughly persuaded that the remedy is not in the power of the Prince and his ministers, even if they were disposed to apply it—which we are satisfied they are not. The lamentable fact is, that the people and the prince are suited to each other. There is a portion of the people indeed, that would rejoice in a change favourable to freedom; but this is a small portion. The mass of the population do not wish it, and would not even bear it. They would revolt against any prince who should attempt to unbind their chains. They are infatuated with the love of tyranny, both civil and ecclesiastical; and how and when they are to be disenchanted, we know not.

The last accounts state, that large corps of soldiers have deserted, and taken refuge in Portugal. The King is ill of the gout; and bands of robbers are infesting the environs of Madrid. The Constitutionalists are, if possible, worse persecuted than ever.

PORTUGAL.—The new constitution of Portugal, although hated and opposed by a party, the friends of absolute power, seems likely to go into complete effect. The Princess Regent is popular; and the last accounts represent that she was receiving flattering addresses, and assurances of support, from various parts of the kingdom, expressive also of gratitude to Don Pedro for the gift of the new constitution. The elections of members of the legislature have been completed, and a full list of the house of Deputies and the house of Peers, has been published.—Primary schools have been opened; and a society for the promotion of national industry, has been organized. In the mean time an insurrection has broken out at *Algarve*, and 5000 troops have marched from Lisbon to suppress it; and 300 English troops have been disembarked from ships of war in the port, for the protection of the palace, in the absence of the national guards.

TURKEY.—A fire broke out at Constantinople on the 31st of August, and raged for thirty hours without being checked. Several thousand houses were consumed—one account says 25,000—but this we think must be erroneous. It appears, however, that about a sixth part of the city was destroyed; and the destruction of property was immense, as the dwellings consumed were chiefly those of the wealthy.—Several palaces were burned, containing the hoarded treasures of years. We think we have seen it stated, that the losses sustained by this fire, will contribute not a little to embarrass the Grand Senior—very much embarrassed before—in providing for the payment of his armies and allies, employed to subjugate Greece. If so, some good may come out of the evil. We do believe that, from several causes, the Sultan Mahmoud is greatly at a plunge for money to pay his troops, and carry on his military operations. It appears also that the affair of the Janisaries is not yet settled.—It is said that the populace even imputed the fire to the vengeance of Heaven, inflicted for the destruction of the Janisaries, and refused to do any thing to stop the flames.

Russia.—The emperor Nicholas has published a manifesto, or formal declaration of war against Persia. He makes out a strong and plausible case—but this is a matter of course. We do believe, however, that in this instance the Persians were the aggressors; and there can be little doubt that ultimately they will pay dearly for their temerity and folly. They have already been defeated in one battle, with the loss, it is said, of a thousand men.—The matter in dispute is a portion of territory, which, after a former war, was ceded to Russia; and which, it appears, the Persians have endeavoured to reclaim by force, without even setting up a claim of right. This at least is the Russian statement—but *audi alteram partem.* We do not know what the Persians might say in reply. Yet it is clear they commenced hostilities without warning, and very unexpectedly.

The prospect of war between the Russians and Turks seems to be at an end. The last accounts represent the Turks as having yielded every claim that Russia deems important, and that peace between the two powers is likely to continue.

Greece.—Within the last month we have read numerous articles in the publick papers relative to Greece; from all which we gather the following facts, which we think may be relied on. Greece is reduced to the greatest extremity, in consequence of the successes of her inveterate enemies, and from the want of money to pay her troops, and the want indeed of clothing, food, and every article necessary to maintain an army in the field. The hope of being able to make head against the Turks was, at the last accounts, suspended on the assistance to be received from abroad. Yet the Greeks had no disposition to submit to their invaders, but were rather determined to die fighting, or to retire—those that might be left—to the mountains and fastnesses with which their country abounds. Ibrahim Pacha was at Tripolitza inactive—waiting for reinforcements from Egypt. Athens had been besieged by three Turkish corps on different sides. Its relief was attempted, but after a desperate engagement, the Greeks were repulsed. The city of Athens was in possession of the Turks, but the Greeks still held the Acropolis, or citadel. The Turkish fleet was inactive before Mytelene.—The Greeks had attempted without success, and with the loss of two fire-ships, to burn it. Lord Cochrane was anxiously expected, but had not arrived. General Boyer and his corps of Frenchmen, who assisted in taking Missolonghi, had left the Turkish service, in consequence of some misunderstanding with their Egyptian masters. It was said that the funds of the Viceroy of Egypt were so exhausted, that he could not send reinforcements to the Morea; and that without them, the war there could not be maintained.—The belief appears to gain ground in Europe, that the Christian powers are about to interpose in behalf of the Greeks. It is stated as a fact, that the British minister, Stratford Canning, had made a strong representation to the Porte, but was treated in a very cavalier manner. If this be true, we shall hope that the poor Greeks will ere long receive some efficient aid.

ASIA.

We have nothing new to state from Asia.

AFRICA.

The last London Quarterly Review, after giving some account of the progress of captain Clapperton and Mr. Dixon into the interior of this vast continent, says—"We have now every reason to hope that the interior of Northern Africa beyond the Great Desert, will no longer remain a *Terra Incognita.*"

The Ashantees, on the western coast, are still making military demonstrations of a formidable kind; and causing no small alarm both to the native princes, and to the British establishments.

It is mournful to see by the last reports of the African Institution in Britain, that after all the efforts made to suppress the slave trade, there are probably as many slaves now carried from Africa annually, as at any former period. The French, Portuguese, and Brazilians, are chiefly engaged, at present, in this abominable and infamous traffick. Driven from one place, they only resort to another; and we see no way in which this diabolical business can be terminated, but by destroying the market for slaves in the West Indies and South America. While slavery is permitted, there will be slave traders—sellers and buyers—foreign and domestick. The cries of injured Africa will never cease, till there is no demand for slaves in any part of the world; or till the influence of Christianity shall prevent the wretched natives of that continent from making slaves of each other.

AMERICA.

SOUTHERN AMERICA.—No changes, or events of much importance, have transpired within the last month, in the southern part of our continent. The general Congress of the South American States is sitting at Tacubaya, but their proceedings are not known. War still exists between the Emperor of Brazil and Beunos Ayres; but no operations of importance have taken place. There has been another naval action of some little consequence, in which the republicans claim to have had the advantage—The Buenos Ayrians are looking for a fleet, which they have obtained from the Chilians, and which the Brazilian fleet hope to intercept.

Nothing among our southern neighbours has of late interested us half so much, as the reports and statements recently become current, that the Liberator Bolivar is likely to prove recreant to the cause of liberty. It is confidently stated in letters from Lima, not only that he has acted in the most tyrannical and offensive manner in Peru, but that it was there confidently believed, that he was taking measures to form Colombia, Peru, and Chili into an empire, to place himself at the head of it, and to form an alliance with the Emperor of Brazil. It is even intimated that the late movements in Colombia by General Paez, have been, and still are, with his connivance. We hold it, however, to be equally the dictate of justice and candour, when a man has, for a length of time, acted so nobly as Bolivar has confessedly done, not to place reliance on accounts that deeply implicate his character, till they are fully authenticated. The accounts in question are not so authenticated, and therefore we do not accredit them. The long, and to us unaccountable, absence of the Liberator from Colombia, is a circumstance which gives us some anxiety; but we still hope that in time, the whole will be explained; and that the well earned laurels of Bolivar will not be blighted, but remain unsullied and even increase in lustre.

UNITED STATES.—We regard it as a part of our special duty in editing a religious miscellany, to notice particularly every thing in our country which, in a moral view, is injurious to our national character. Thus injurious—highly so, in our estimation—has been the conduct of the crew of a vessel belonging to the American navy, on a late visit to the Sandwich Islands. What can be more reproachful and disgraceful, than that the crew of a Christian vessel (and we hope the vessels of the United States are yet to be reckoned Christian) should be so maddened by the disappointment of their brutal desires, as to insult those who had rendered savages more chaste and temperate than themselves. This insult to the Christian missionaries and Christian chiefs of the Sandwich Islands, assumes a more disgusting aspect, because it forms such a perfect contrast to what was witnessed in the late visit of the British frigate, the Blonde, commanded by Lord Byron. His deportment, and that of his whole crew, left a most favourable impression on the minds, both of missionaries and natives. We sincerely hope that this business will be thoroughly investigated by our government. The missionaries at the Sandwich Islands are all Americans; and that they should be insulted by a ship of war from their own country, is grievous in the extreme: and if it be of some national importance, as we suppose it is, that the natives should cherish friendly feelings in regard to American vessels, it behoves us to see that such feelings are cherished, and not exchanged for those of fear and hatred. We wish that the parties concerned in this alleged outrage, may have a fair and candid trial; and we shall be glad to find that report has exhibited their conduct worse than it was; but the statements given to the publick, could scarcely have existed without a foundation in truth.

Since we began to write, we have seen the President's Message to Congress, and have given it a hasty perusal. On such a perusal, it has struck us as, in general, a production of uncommon excellence. But we have neither time nor space for particular remark. Let us be permitted to suggest, that those who wish that the ensuing session of Congress may be more honourable and useful to our country than the last, have one thing in their power which, to that end, may be of much avail.—It is to pray earnestly that Almighty God may give such wisdom and grace to our legislators and rulers, as shall enable and dispose them to discharge all their functions with fidelity, and under a deep sense of their responsibility, both to their country and to the Supreme and final Judge of all.